

THE SCHOOL REVIEW

A JOURNAL OF SECONDARY EDUCATION

VOLUME IX
NUMBER 6

JUNE, 1901

WHOLE
NUMBER 86

THE OBLIGATIONS AND LIMITATIONS OF THE HIGH SCHOOL^{*}

THE obligations of the high school arise from the relations of the high school to the student and to society. The relations of the high school to society are constituted primarily through the student, and therefore the obligations to the student may be made inclusive of the total obligations to the community. Therefore the relation of the high school to the student represents the theme.

The obligations of the high school to the student touch the student at an age that is called adolescence. The high school has committed to itself the boy or girl at an age of change, of growth, of development, of evolution, and of revolution. These changes touch every part of his being. The physical changes are the more impressive to the ear and to the eye, but they, significant as they are in themselves, are yet more significant of changes which neither the eye nor the ear can detect. Moods, strange and mysterious, seize the student. He becomes a new self. He is born again. New powers are given. New appetites are stirring. New ideals are formed. New strengths and new weaknesses are made known. Life's coat of many colors becomes, if brilliant, more brilliant, and if somber yet more

^{*} An Address made at the Michigan Schoolmasters' Club, Ann Arbor, March 29, 1901.

somber. Life's pathetic and life's exultant relations are seen and felt. The gains and triumphs, the failures and the disasters of character are more accentuated. The student comes into an attitude of relationships. The past tells its story with new meanings, and the voices of the future are heard. The will, heart, and intellect, each stirred to its depths, find each peculiar difficulties in relating itself to the others. It is an age of will weakest and intellect least trained, and of appetite most insistent. It is a time of possibilities of highest results, but not without intimations also of blackest shame. By such signs these students know they stand at the parting of the ways, as in the ancient fable. If the choice now made be of righteousness, goodness, and truth, the future of truth, goodness, and righteousness is well assured; but if there be any jugglery or whiffling, the future of the boy becomes one of exceedingly great peril. To the student of this state and condition the high school makes its appeal.

The high school also makes its appeal to both boys and girls, but it is to be said that the appeal is made rather to girls than to boys. In the whole United States, the high schools, in 1899, graduated 20,344 boys and 36,124 girls. In the year 1898 the whole number of boys attending the public high schools was 189,187, and the whole number of girls 260,413.

The obligation of the high school, therefore, first in time and first in importance, let it be at once said, is the duty of teaching the student to think. To think is the first general duty of our educational process. But this duty rises and falls in different educational conditions and orders. In general it may be said that the duty of teaching the student to think increases as the educational process is prolonged. This duty is the least obligatory in the primary school; it is the greatest in the college. The first duty of the teacher in the primary school is to teach facts, and the first duty of the pupil in the primary school is to learn. The first duty of the teacher in the grammar school is also to teach facts, and the first duty of the student in the grammar school is to learn. Teaching begins with facts that appeal to the senses and progresses unto facts that appeal to the memory. But the relations of these facts emerge into an

importance in the grammar school which they did not have in the primary school, and also these relations emerge into larger importance with each passing year of the grammar school. At length in the high school the importance of the relations of facts comes to equal the importance of the facts themselves, and with each passing year of the high-school course the importance of the relations of facts increases and the importance of the facts themselves diminishes. This process, too, I may add in passing, continues in the college. The relations of truth rapidly increase in value with the increase of the length of the college course. The professional school is unique, and the relations of truth to the professional education do not here detain us at all.

Of course in teaching the student to think the high school uses truth. Truth is the food of the mind. Food nourishes the mind. Truth is the gymnastic of the mind. Truth strengthens the intellect. Truth is the atmosphere, the air, the oxygen of the mind. Truth moves and inspires intellect. As food which is proper in kind and amount is given to the mind the mind is nourished, and as food which is improper in kind and amount is given to the mind the mind is depressed. As a gymnastic which is proper or improper is offered for the exercise of the mind, so is the mind strengthened or weakened. But, be it remembered, both the food and the gymnastic are means; they are not ends. In education truth is the method or the means through the use of which the mind is trained to think.

To think, be it always affirmed, is the most useful power with which the high school can endow the student. Knowledge is not power. To think is power. The power to think is a power which is called into use with the greatest constancy, regularity, and significance. No power is used so much in time or space as the power of judgment. Knowledge vanishes and leaves not a wrack behind. It is well, indeed, in many cases for it to vanish. But the power to think never can vanish so long as the mind itself lasts. As Oliver Wendell Holmes, Chief Justice of Massachusetts, worthy son of a worthy father, in an address given at the two hundred and fiftieth anniversary of the founding of Harvard College, said:

The main part of intellectual education is not the acquisition of facts, but learning how to make facts live. Culture, in the sense of fruitless knowledge, I for one abhor. The mark of a master is, that facts which before lay scattered in an inorganic mass, when he shoots through them the magnetic current of his thought, leap into an organic order and live and bear fruit.¹

I have asked a good many graduates of the best high schools what their high schools ought to have done for them which they failed to do. I have been delighted to find in general satisfaction with the work of the high school. But whatever dissatisfaction I have found has been on the whole in relation to the high school not giving sufficient amount of truth for the reason of the students to work upon. Knowledge has been given in abundance, and, if you wish, in superabundance. But the opportunities for the developing of the power to think have not been sufficiently numerous.

The place of manual training in the high school herein emerges. Manual training usually assumes four forms, two for boys and two for girls. The boys work in either iron or wood and the girls work in either cloth or flour. Schools of the machinist and carpenter, and sewing schools or cooking schools represent the chief forms that manual training assumes. This education, which may be called the lower, is good. Of course it is good. It is good on any basis whatsoever. But these schools get their chief justification in not being schools manual but in being schools cerebral. If these schools train boys to put brains into their hands, they are first-rate. If they train the girl to put brains into her fingers, they are first-rate. If, however, they are training the boy or the girl to keep his brain within his skull, they are not so good as they ought to be. If they are muscular, they have a certain degree of strength and of value, but they do not have that strength or value which they do have if they are schools which embody the use of the gray matter of the brain. The temptation to make manual-training schools simply manual is exceedingly great. The teachers of chemistry and physics know also very well that a peril, which they are obliged constantly to meet and contend with is the peril that the student fails

¹ Harvard College, Two Hundred and Fiftieth Anniversary, p. 67.

to raise himself from the mere mechanical doing of his experiments, into the intellectual doing of them. The student in the laboratory may be a mere mechanic quite as much as the carpenter in his shop. In the engineering or technical schools, as in the manual-training school of every grade, greatest value is to be found in disciplining the power to think. If they do not train the power to think, they are simply mechanical schools for the training not of scholars but of mechanics.

The place of the high school, too, as a means for fitting for college and for life applies at this point. The contrast between these two functions of the high school is often urged, and is often urged as embodying contradictory purposes. But no contrast should be made. The process which fits for life should be a process also which fits for college, and the process which fits for college should be also a process which fits for life as well. May not the process which is the best preparation for life be also the process which will be the best preparation for college? May not the process which is the best preparation for college be also the process which is the best preparation for life? Truth which is the best fitted to train the student to think is also that truth which is best fitted to train him for life, and the truth which is the best fitted to train the student for life is also that truth which is the best fitted to train him for an academic career. As is said in the report of the Committee on College Entrance Requirements for 1899, "We recommend that any piece of work comprehended within the studies included in this report that has covered at least one year of four periods a week in a well-equipped secondary school, under competent instruction, should be considered worthy to count toward admission to college."

But the man over whom the only result of the high school is to promote the power to think would emerge as a man lamentably incomplete and unfinished. Man is not, and is not intended to be, a multiplication table, not a Babbage's Calculating Machine, not an incarnate syllogism.

Therefore a second obligation of the high school is to promote an intellectual and an intelligent interest in life. Most boys and girls of the high school complete their education with

the high-school course. Most boys and girls, as a matter of fact, have completed their education before they entered the high school. Only about 5 per cent. of those who enter the primary schools enter the high school, and only about one third of those who enter the high school ever graduate at the high school. If the high-school boy go into the shop or factory or store, and if the high-school girl also go into the shop or factory or store, becoming a helper in their own or another home, to most of these boys and girls of the age of eighteen is set the purpose not to make a life but make a living. To make a living is a purpose never to be depreciated. The man who is not willing to make a living becomes a debtor to the community. He in fact has no right to live. He is a sort of communistic Ishmael. Only the communal grace suffers him to exist. The man, however, who makes a living is a creditor of the community. The community is the richer by reason of his struggle and his presence, but if he enrich the community in material good he is in peril of impoverishing himself in the higher relationships of his being. Experts of pathological insanity say to me that in the decay of the brain the higher functions, imagination and fancy, first give way. Their destruction is followed by the failure of the logical faculties, and the failure of these faculties is succeeded by that of recognition, and this power is presently followed by the decay of the physical senses. The process is the very reverse of the process of the building up of life in man which proceeds from the senses through reason to imagination. In one who is absorbed in making a living these higher faculties are in peril of not coming to their full flower and fruit, and the functions of these faculties are in peril of never finding their proper exercise and service. Living makes its most urgent appeal to the senses. Life makes its most impressive appeal to the soul, the imagination and reason. But the girl or the boy who is obliged at the age of eighteen to have for his chief concern the making of a living is in danger of coming into only a remote relation with these higher elements which constitute life itself. As principle is more important than method, and habit more important than *habitus*, and as soul is more important than memory, so the *life*

interests of the boy and the girl are the most precious. It was said of Eugene Field that he was the most continuously interesting man that one had met, and Matthew Arnold said of American life that it was not interesting. My contention is that the high school is under obligation to make every boy and girl continuously interesting, and also to make life itself interesting. My contention is that character and life are made interesting through the appeal of the higher elements and parts of being. My contention is in behalf of the unseen which is eternal, of the riches of the intellect which is higher than the riches material. My contention is in behalf not only of the transcendent and the transcendental but also in behalf of the human and the communal. Against sordid money making, in behalf of man's betterment, for the appreciation of beauty in sky and forest; in behalf of the love of the home, superior to the love for the office or for the club, be that club either feminine or other; for the love of the book, be that book history or story or poem, only provided it lift thought and purify feeling, my argument and my appeal are directed. To create such an intelligent and intellectual interest the high school is under obligation. Men-cius divides men into four classes, says my friend Minister Wu. They are scholars, farmers, mechanics, and merchants. Most men will be either farmers, mechanics, or merchants. But if they are, in America, members of one of these three classes, they ought still to have the essential elements of scholars. The high schools should help the student to appreciate life other than the material and sensual. It should help him to appreciate, even if not to accomplish, the significance of that simple epitaph of Wordsworth, placed on the walls of that church wherein he worshiped and in the yard of which his mortal lies buried:

A true poet and philosopher, who by the special calling of Almighty God, whether he discoursed of man or nature, failed not to lift up the heart to holy things, tired not of maintaining the cause of the pure and simple, and so, in perilous times, was raised up to be a chosen minister not only of noblest poesy but of high and sacred truth.

Such a character and such a life the high school is under obligation to promote in every student.

The high school is under another obligation to which I shall simply refer. This duty I shall call a sense of values. The high school is under obligation of giving to each student a sense of the worth of certain great human conditions or forces. These conditions and forces I shall content myself with simply naming. The high school should teach each boy and girl the worth (1) of health; (2) of property; (3) of work; (4) of the minor graces as well as of the major virtues; (5) of the book; and (6) of man.

I now pass to the more important question of the means for fulfilling these obligations. The first means which I shall name is the course of study. To the length of the discussion respecting the course of study, going on in this country all these years, I do not now propose to make an addition. I wish, however, to say six things. (1) The course of study in the high school should be a course: It should be systematic. (2) It should be a course of study: It should represent labor. (3) It should be a course of studies: It should represent breadth. (4) It should be a course of studies which have for their purposes the securing of the highest purposes of being. (5) The course of study is founded on the assumption that different studies possess different values. (6) The course of study is founded on the further assumption that all studies, although having different values, in content, should yet be made as equivalent as possible as agencies and conditions for the training of the power to think and for the securing of all highest purposes of being.

Regarding these last two elements of which I have spoken, the two assumptions on which the course of study is founded, I do, however, wish to say a word.

Different studies, of course, train different faculties of the mind. And yet, different studies in training different faculties of the mind and so in bringing forth different results should, so far as possible, be made to possess equivalent intellectual values. All studies may be divided logically into those which relate directly to man, to nature, or to God. Those studies which relate directly to man are the linguistic, philosophical, sociological and

esthetic. Those which relate to nature, touching the constitution of matter, touching the laws of inorganic matter, touching the laws of organic matter, are called respectively chemistry, physics and biology. Herein also may for convenience be included mathematics. The linguistic studies of both the ancient and modern languages embody certain primary purposes. The purpose of studying Greek, for instance, is not so much to secure a knowledge of the Greek as to secure a philological training which sharpens the faculties of observation and of the reason, and also to lead one into an appreciation of the literature, government and the social institutions of one's own country. The purpose underlying the study of the two ancient languages which have most directly contributed to the betterment of our modern life is to increase the student's interest in the affairs of his own time, to give to him through a knowledge of the philosophy and history and literature of the peoples of Greece and Rome an appreciation of what is now occurring in his own time and to make him able to consider all historical and other phenomena as a part of the great history which began thousands of years ago and which is still in progress. In the study of modern languages the purpose may be to teach a knowledge of those tongues as tools, but it is also, and more, to secure a knowledge and acquaintance with the literature and the life of other nations than one's own. German literature, for instance, is a storehouse of some of the world's best thinking and is also the embodiment of Germany's highest ideals of life and character. In the study of English, the purposes that have controlled in the study of the languages of ancient peoples and of Romance and Teutonic peoples become yet more significant. These purposes may well be summed up in the word "appreciation." If poetry is studied, the aim is to appreciate the poet's thought, diction, melody, spirit, passion, and purpose, and to get as near as may be to the author's mind and heart. In one view literature is a branch of history, but in this view history is the servant of literature. The one comprehensive purpose in appreciation is to discipline and enrich the soul by the power and the beauty of the best writing and by the best interpretations of life. The literature of a nation is to a

large extent the expression of the social, religious and political life of the people.

The same condition, too, obtains largely in that branch of literature known as rhetoric or writing. Writing is self-expression, and through self-expression the self becomes larger and finer. Self-expression promotes clear and orderly thinking and clear and orderly thinking promotes largeness of character. Largeness of character, both as cause and result, signifies accurate observation, honest judgment, openness of mind, and logical thoughtfulness.

History, which is found as an enlarging part of the course of study, represents one of the most important means for the meeting of the great obligations of the high school. History is to be regarded as a matter of relations. By analogy and by comparison students should be taught that no event stands by itself. It is not a mechanical thing, but it is something which gains reality and meaning through other events and other processes. An event is one in a series of events, and a series of events may suggest the idea of a law, and the discovery of a law in events or acts is most impressive. In the study of history one comes to believe that there is no dead level of happenings but an orderly development. Events have lights and shades. Some events are more and some less important. Each has a value, but their values vastly differ. The student of history, too, is under obligation to cultivate the habit of examining phenomena without giving to personal elements undue weight, and also to seek in the phenomena themselves the means for understanding them. History, in a word, as found in the high school or in any institution, is designed to acquaint the student with the thoughts, the struggles, the failures and the triumphs of the great peoples of the world.

Philosophy fulfills a similar purpose, although possibly in a way less material. It also aims at an appreciation of relationships. In philosophy the student becomes interested in pure theory as such. The world is presented to the student as wrapped up in mystery and it cannot fail to arouse in him what the Greeks called "wonder" or "love of wisdom." It also

teaches the student to gain for himself that broader outlook on life which may not unfittingly be called "living for the universal." The student thinks out the deeper principles of life, and articulates for himself life's problems and summons himself with all his power these problems to solve. In the theory of knowledge he learns the nature of truth, in metaphysics the universal laws of nature and mind, in ethics the nature of the good, and in the philosophy of religion the nature of God. In psychology he learns those general laws of the mind's growth and health and activity which will make him see the part heredity and the daily life and environment play in actually creating our present and our future selves. In logic he is taught the significance of words and phrases and also he learns to think consistently.

It may be said that these great human principles also control in the teaching of such topics as mathematics and the physical sciences. For instance, in laboratory work in chemistry the student is taught to form his own judgments and to base his system of chemical laws, not upon the authority of a book or on the authority of his teacher but upon the results of his own observation. By means of experiments he is taught to observe results, to see the relations of cause and effect, and to draw his inferences from observed phenomena. He is, of course, himself as a simple student to grasp the great truths of nature's laws, truths that are infinitely more significant than the methods of any practical text-book or the intimations of any teacher, be he never so wise. The student is himself to gather ideas from nature. He is never to cram facts, nor to cover certain ground. He is to use the book and the laboratory tools as the carpenter uses his saw and his plane—for reaching a certain result.

These purposes, stated in language borrowed largely from interpretations made by my own colleagues, represent the great aims of a course of study, and the attaining of these aims represents the acquiring of the power to think, the getting of an intellectual and intelligent interest in life and the gaining, further, of a sense of valuation of the primary facts and forces of being.

When one has said this, he has also said that certain courses

in the high school in and of themselves do not have the value that certain other courses have. For instance, what is called the commercial or business course does not have a worth equivalent to that of the classical or modern language course. The business or commercial course is supposed to fit the student for business or commerce. In the gaining of this purpose the business or commercial course is a delusion and a snare. It is a delusion, for it deludes boys into the belief that it is fitting them to be business men. It is a snare, for it holds them in its meshes until the course is ended. What does the business or commercial course in the high school usually do for the student? On its business side, it teaches him bookkeeping and stenography. Of course bookkeeping and stenography are important, but neither bookkeeping, nor stenography, nor banking is of importance so great as it is for the boy in the high school to learn to think. The boy entering business needs to be able to think well, and he needs, second, to have some relation to life. Bookkeeping, stenography, and banking are arts and not sciences, and the art is never so good to arouse and to train the power to think, as the science. Reason, comparison, judgment, these represent education. Books that give information merely, or arts that give information only, are not the powers that give formation, and formation in the high school is always superior in value to information, as in practical ethics formation is better than reformation.

These statements touching the value of the business course receive confirmation in an address made by Professor Lodge at the last "graduation ceremonial" of the University of Edinburgh, held April 12, and reported in the *Scotsman* of the following day. I insert a paragraph from Professor Lodge's address as the proof-sheets are passing through my hands:

So far as a business requires a special training, it is so special that it can only be acquired by actual contact with affairs; and so far as a business career requires a general training, it requires just the same sort of general training as is likely to command success in any other walk of life. The primary—not the sole—function of a university is to turn out its students with alert and well-trained minds, and such students will make short work of the languages or the office routine or any other preliminary to a successful business career.

Therefore I say, with reference to the course of study in the high school as the means and a method for securing the purposes of the high school and meeting the obligations of the high school, that it should be recognized that the different studies of the high school have different values, and yet that they should be made as nearly as possible of equivalent value, for the training of the thinker, for the arousing of an intelligent and intellectual interest in life, and for the interpretation of the great values of human facts and forces.

A method more significant than the course of study for the meeting of the great obligations of the high school rests in the teacher. More significant than the course of study, more impressive than the buildings, more valuable than systematic methods of instruction, is that being whom we call the teacher. With regard to the teacher, suffer me, with the utmost brevity, to say seven things. The good teacher is (1) to put himself in the pupil's place. He is to embody intellectual sympathy. (2) The good teacher is to know the relations of his subjects. He is to be a broad scholar. (3) The good teacher loves his students. He is altruistic. (4) The good teacher has aptness for teaching. He embodies simplicity. (5) The good teacher has intellectual and executive facility. He does things. (6) The good teacher has enthusiasm for humanity. His heart is warm. (7) The good teacher has greatness of personal being. He has a strong will and large nature. These, it seems to me, are the seven holy notes that make up that holy being, whom we call the teacher.

I have as a student known at least five great teachers. One of them, of Phillips Andover Academy, able, enthusiastic, succinct in question, swift in movement, suggestive of relations, keen of eye; in denunciation strong and terrible as the snakes that crushed Laocoon and his sons. Another, a teacher of history, priding himself in never knowing a date and yet knowing conditions, searching ever for causes and consequences, studying tides and movements and not the waves of events, a genuine interpreter of the ways of man to men. A third, quiet and analytic, whose fire seldom broke forth, but whose force was the more significant because of its concealment; loving his students,

following them in the severity of love, and ever inspiring them to the best. A fourth, impressive in suggestion, analyzing truth into truths, knowing deeply, nobly, broadly, an optimist, determined to make his faith the faith of his students. A fifth, who saw out of his students' eyes, whose vision was large, who loved his boys and all, facile, eager, alert, a Jupiter without his thunderbolts but always with his lightning flashes.

Such men as teachers we are to get. To get them is the problem. It is the problem of humanity. It is the problem of God, as well as of the school board and the school committee and the school superintendent. But to get men like these is the great method for helping the high school to fulfill its obligations.

You are now prepared to excuse me, before speaking in detail of the limitations of the high school. You will be more than content for me to say that the limitations of the high school arise from the limitations of humanity, and in particular from the limitations of the pupil. In detail, the limitations arise (1) from the lack of interest on the part of the pupil; (2) from the lack of interest on the part of the teacher for the pupil; (3) from the lack of proper and adequate compensation for the teacher; (4) from the lack of the power to teach on the part of the teacher; (5) from the poverty of the homes of the pupils; and (6) from the absorption of the pupil in social relations.

CHARLES F. THWING

WESTERN RESERVE UNIVERSITY
Cleveland, Ohio

THE DEVELOPMENT OF MORAL SELFHOOD

THE dearest wish of a true teacher is the development of the human race to more efficient culture and higher happiness. This state must arise through the development of the individual.

The first thing that strikes such a teacher in his investigation of social conditions is the want of ability on the part of individuals to take the initiative. Schoolboys and schoolgirls will sit for hours waiting for the teacher to take the initiative in the assignment of lessons and tasks. If a teacher fails to assign a lesson for the morrow, the average student will present himself unprepared, and will give as a reason, "You didn't assign us a lesson." If he fails as a result, he feels that the teacher neglected his duty. That is, he waits for the teacher to take the initiative. He does not realize that as soon as he leaves school and crosses the threshold of active life, he has the alternative of taking the initiative or of being "bossed." The latter alternative is to the average person as a red rag to a bull.

Taking the initiative is the dividing line between some men and the domestic animals and the other men. It is a long way from the present state of education to a state of self-activity, which is, in other words, a state of taking the initiative in self-culture and life.

It is too much to expect that a student who has never been inspired or even allowed to take the initiative will at graduation become a self-active individual. He is more likely to become a sail-ship, which will lie rotting in the harbor until some extraneous force has warped it over the bar. The habit of waiting for someone else to give him the initiative is not likely to be broken. If he is ever to operate on the steamship plan, independent of adverse winds and tides, and with his motive power within and not without, he must be induced early in life to begin to take the initiative.

Why is it that so few boys and girls say to themselves, "I must consult the dictionary oftener, for I wish to be accurate in

the use of words"; "I must go earnestly through Curtius's *Greece*, and Mommsen's *Rome*, for I must know more of history;" "I must improve my penmanship;" "I must keep my shoulders erect;" "I must watch over my eating, for I must have a strong body?" I think it is because parents and teacher (or master, as it was once so justly called) insist upon taking and keeping the initiative, as if it implies the loss of dignity to surrender it. A human being is very likely to be willing to be a pensioner upon the initiative of someone else, if that other is willing to assume and keep the initiative, for willing is not an easy thing to do. And so I am inclined to think that the greatest necessity of the human race in its search for efficient culture and happiness is the development of what I shall call selfhood.

Selfhood consists in taking the initiative in growth and culture, and in the daily tasks and duties of life, independent of commands or suggestions or urgings from others. It is this quality which divides the world into "bosses" and "bossed." A dry goods clerk who earns sixty dollars a month and gets forty, pays his employer twenty dollars a month for taking the initiative. The man who can take the initiative and who feels within himself that which arouses him to do; which will not let him "float," has in him that which will make him a "boss" of himself and of others.

The average high school is like a harbor in which a fleet of sail-ships lies becalmed, with the teacher trying to furnish a favoring breeze. Occasionally among these ships will be found a little steamship, which waits for neither wind nor tide, but with power from within, passes over the bar, and in the face of storm and tide, goes straightway on her voyage. This is selfhood; the other is the want of it.

The average man needs more help from within than from above.

Selfhood is of two kinds. In the order in which they arise, they are (1) Intellectual and (2) Moral. In the order in which they operate, they are (1) Moral and (2) Intellectual.

Moral selfhood is that quality consisting of a right ideal and of a will which arouses us to right action from within and not from any external force.

Intellectual selfhood is that quality of mind which enables us to plan without the aid of others the execution of what which our moral selfhood impels us to do.

It is the purpose of this paper to discuss moral selfhood. I purpose herein to protest against what Hermann J. Meyer, the compiler of the best German encyclopædia, calls the bringing out of "two-legged encyclopædias;" and to insist with Ernst Haeckel that "True culture does not consist of dead knowledge and hollow tests of memory, but in the true development of the heart and of the reasoning faculties of the brain." My purpose is to discuss the development of that thing figuratively called the "heart."

Moral selfhood does not mean behavior, or even duty to others. It has to do with self. It is duty to one's self.

Its importance in efficient culture is incalculable; for it is the foundation stone upon which rests intellectual selfhood. The finest intellectual selfhood in the world is likely to make one a successful swindler or criminal unless it is based on moral selfhood. Goldsmith makes Ephraim Jenkinson, the horse-trader and swindler in the *Vicar of Wakefield*, say to Doctor Primrose, his fellow prisoner, "Ah sir, had I but bestowed half the pains in learning a trade that I have in learning to be a scoundrel, I might have been a rich man at this day." He had intellectual selfhood, but no moral selfhood. The convict bank-breaker who recently opened, in twenty minutes, a safe whose combination had been lost, and which the experts of the company which made it had tried in vain to open, had intellectual selfhood of the highest order. Had this been based upon moral selfhood of an equally high order, he would have been the head of a company of safe-makers instead of the chief of a company of safe-breakers. The neglect of this essential part of his education made a criminal of what otherwise might have been a magnificent man.

It may be well to say before going further that moral selfhood of the kind I am discussing has little to do with what is commonly called "morals" or "piety." It has nothing to do with the "morals" that well-meaning, but innocent persons often wish us to "teach" in school. Morals can't be taught that way. And persons with such "morals" are often utterly without the

noble thing called "moral selfhood." Moral selfhood contains nothing that is namby-pamby. It is not merely self-control, for it deals with self-active doing as well as with self-repression. It is even set opposite to altruism, for often in our so-called altruism, or our attempts at giving happiness to others, we may neglect our own self-culture, forgetting that the world will be cultured when each individual is cultured, and that selfhood is like a railroad pass, "not transferable." The attempts of many namby-pamby altruists at the practice of their creed stand in the way of universal culture; for to do certain things for others prevents the development of their selfhood; while to inspire them to do things for themselves is permanent help. It would be better if mankind should spend more time in attaining selfhood, realizing that the selfhood of each would become the selfhood of all. Buddha warned his followers against a certain dangerous kind of altruism when he told them not to worship him; that he was only what all men might become; therefore he told them to become: and like a wise teacher, he showed them the steps of what he called "The Way."

"Can this thing be taught? And if so, what are the steps of "The Way?"

I have said that selfhood cannot be transferred, for in its very nature it cannot be a gift, but must be the result of one's own action. It is opposed to passive reciprocity. Its very name, selfhood, indicates that it cannot be added to one by another in the sense in which we transfer information. The only possible method lies in inspiration by suggestion. A person who is drifting on asleep may be awakened, aroused, and stimulated to a sense of the necessity of selfhood. Thereafter, the development must be his own. At times when his inclination to "float" is stronger than his will, he may be further helped by the stimulation of a loving friend in the person of a teacher who has himself attained selfhood, and the stir in whose soul keeps awake by its influence the somnolescent will of the other until that will becomes the dominant force in him.

The matter may be stated like a case at law. The student's case is as follows:

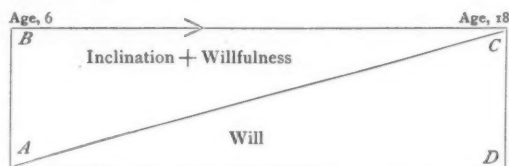
A strong inclination *versus* a weak will.

Through a failure to understand a student and to sympathize with him, the teacher "amends the petition" and becomes an accessory before the fact as follows :

A strong inclination with a cross teacher as accessory *versus* a weak will.

Will is incipient or even wholly wanting in the average high-school student. Willfulness, often mistaken for will, is not will ; it is the opposite. It must die before will can live. Willfulness is a stubborn determination to assist our inclination in doing what we want to do and ought not to do, or in avoiding the doing of what we do not want to do and ought to do. Will impels us to refrain from doing what we want to do and ought not to do, and to do that which we do not want to do and ought to do.

The growth of true will is very slow. The following chart will illustrate its growth :



Without suggestion and stimulation the upper triangle, ACB , maintains the width of the base, AB , at the left, and absorbs the triangle. Without stimulation, the infant will is so much weaker than the inclination that it is instantly and constantly conquered ; therefore, the case at law should be :

A strong inclination *versus* a weak will with the accessory of a stimulating teacher.

The problem before the teacher, then, is the development of the lower triangle from its apex, A , to its base, CD .

In all true teaching, there must be four steps, as follows :
 (1) The formation of a correct purpose. (2) The determination of the steps the student must take to attain the purpose. (3) The discovery of the means by which to induce the student to

take the steps requisite to the attainment of the purpose. (4) The application of the means so that the student may take the steps requisite to the attainment of the purpose.

Our difficulty is that we usually begin with the fourth step: we begin the application of unknown means to induce the student to take undiscovered steps in order to attain an undetermined purpose.

I shall discuss the method of the development of selfhood under four heads according to the steps given above.

Purpose.—Not all teachers have a definite purpose as to the development of the moral selfhood of their pupils. The best possible opportunities for the development of selfhood are to be found in what we usually call "government." But the average teacher, instead of using this perfect opportunity for the development of the moral selfhood of his students, has in view a very selfish purpose which tends to the moral selfhood of neither himself nor his students. His purpose is from the very first day to "hold down" his students in order that he may say to the board of education at the next election of teachers that he "held down" his school. Of course, with such a purpose, no possible beginning of selfhood can be made in the students, for no opportunity is allowed them to take the smallest initiative toward moral selfhood, or holding themselves down, as the initiative in all acts pertaining to discipline is assumed by the teacher. And yet he wonders why disorder reigns as soon as he leaves the room. Would the same teacher expect a person to ride a bicycle gracefully when all his life he had sedulously been kept from touching it? Would it be strange if the novice should fall down? And should we be angry with him if he did? The teacher's mistake exists in that he expects the student to "be good" right at the start. Did anyone ever hear of a good pianist, a good bicyclist, a good shot, a good anything, except a student, right at the start? But we expect a student to "be good" without ever having had a chance to try, although that same "being good" is just the most difficult thing in the world. Such an expectation is contrary to every experience in the world; it is contrary to common sense. "Morals" can't be taught upon

such a basis, no matter how much Scripture we read; and the teacher with such an idea who reads to his students from the thirteenth chapter of First Corinthians that charity "thinketh no evil," and then sneaks back and suddenly opens the door to catch his pupils in mischief, is likely to teach them, that he is a "sounding brass and a tinkling cymbal." Such a teacher should be quarantined, lest his type of "morality" become epidemic. In any other line of teaching, the teacher urges the student to practice the thing which is being taught. The school-teacher strives to keep the student from it. To gain the moral selfhood which results in noble conduct without external force is harder to attain than anything else in the world. And yet many a teacher expects a child, or even a high-school student, to do on the first day this wonderful thing which he himself shows constantly the want of. The fault lies in the simple fact that he is expecting what nature herself has forbidden. He must settle down to the fact that inclination is strong, and that will is weak; that moral selfhood is incipient; that it grows with right suggestion and stimulation according to the chart given before; and that without an opportunity to grow by self-exercise, inclination will absorb the rectangle and that moral selfhood will be dwarfed as successfully by his process as an oak tree is dwarfed to a height of two feet by a Japanese horticulturist.

So the teacher too often fails to comprehend the true function of school government, out of which, to a great extent, moral selfhood must grow. The true function of government is to give an opportunity for freedom rather than for the teacher's restraint. He "holds the students down" until the close of school life, when the barbarian inclinations of childhood let go like a coiled spring which has been compressed to the limit and then suddenly released. All the intellectual selfhood that the student may have attained in his studies now becomes the servant of the undeveloped barbarian inclinations of a child, instead of the servant of a moral selfhood developed by holding the student up instead of holding him down. Therefore the teacher, fully realizing a student's strength of inclination and its incipiency of will, should have for his purpose, not his own reflection, but the

development of a true moral selfhood in the student from incipency to self-mastery. He should hold his students up, not down. A dashing mountain stream cannot be completely dammed. It only gathers power, and falls harder than before.

The steps.—The problem of selfhood is correctly shown on page 351. The upper triangle, with its base, *AB*, and its apex, *C*, represents the diminishing domination of inclination and willfulness. The lower triangle, with its apex at *A*, and its base at *CD*, represents the growing selfhood. The problem is to develop the lower triangle from *A* to *CD*. As the desideratum is selfhood, or freedom through self-control and self-activity, it can be attained only through freedom. The steps of the attainment are as follows:

1. The pre-attainment by the teacher to a state of selfhood. Without this, he can neither understand the problem nor sympathize with a child in its most difficult of undertakings, nor can he set the example which is essential to the child in affording it an ideal.

2. The next step is that the teacher shall clearly understand the doctrine of self-culture. To do this, he must determine, What is character? We hear much talk about "character-building" from those who, if called upon for a definition, would find it somewhat difficult to define the thing; for our ideas upon character are very vague and indefinite. A noble character like that of Abraham Lincoln is usually considered an indivisible unity; and the hope is that the children may, in some vague and indefinite way, attain to this desideratum. It cannot be attained in any such way. The problem must be rendered simpler. Buddha realized this as a result of his own struggles, and in his sympathy for the difficulties of others, he planned what he called "The Way." Wise teacher! The child in school, before whom a great ideal is held up, is likely to waste his time in idle hero-worship rather than in employing his time wisely in definite attempts to become like his ideal. He makes the mistake taught by one of our religious societies. He looks out, not in. He should look out, and then in. He should be taught that his problem is like the theory of limits in geometry—that

his ideal is a line representing the limit, while he, himself, is an infinitely shorter line which he should make by definite efforts ever to approximate toward the limit. This is simply what George Washington was wise enough to do in his famous resolves.

But a student cannot do this as long as he attempts the whole problem at once. He must divide his problem; for, like all other great problems, character is divisible into lesser problems.

What is character? Character is the sum of definite characteristics whose existences are made manifest in what we call "actions" or "deeds." Shakespeare was evidently of this opinion when in Act IV, scene iii, of *Macbeth*, he makes Malcolm describe the character of an ideal king. He calls the characteristics that make up this character the "king-becoming graces," which he says are, justice, verity, temperance, stableness, bounty, perseverance, mercy, lowliness, devotion, patience, courage, and fortitude." Character building, according to Shakespeare, would be the development of these characteristics in ourselves so that the "king-becoming graces" would be manifest in all the daily actions of our lives. Abraham Lincoln possessed all those characteristics and many more. But to stand off and admire him for his mercy, his lowliness, his devotion, his patience, his courage, his justice, and his fortitude will make us good hero-worshippers, but it will in nowise build character in us. At this point comes the necessity of turning from hero-worship to introspection. Abraham Lincoln is dead, but the characteristics that made him what he was may still be attained. He who wishes to build a character like his ideal will find it very interesting to set down the characteristics of his hero; then to forget his hero for a moment and turn his eyes inward. Then ask himself these questions: (1) Am *I* just? (2) Am *I* truthful? (3) Am *I* temperate? (4) Am *I* stable? (5) Am *I* bountiful? (6) Am *I* persevering? (7) Am *I* merciful? (8) Am *I* lowly? (9) Am *I* devoted? (10) Am *I* patient? (11) Am *I* truly courageous? (12) Have *I* fortitude? (13) Am *I* considerate? (14) Am *I* fair-minded? (15) Am *I* teachable? His sad answers to these

questions will plunge him into despair, and will bring him to the next step in the development of selfhood :

3. An unrest or unsatisfiedness concerning the condition of his own character. This state always has its place in the beginning of character building. Some never reach it ; others never pass beyond it.

This brings us to the next step which is—

4. Stimulation from the outside to cause the student to attempt the development of the "king-becoming graces" in himself by willful daily attempts which tend toward the permanent planting of characteristics. This needs no explanation.

The next step is—

5. The giving of opportunities to exercise his new-found desire. Without these opportunities selfhood can never be. The student who is "held down" can never even begin the attainment of these characteristics ; for no selfhood can ever be attained unless the student is given the choice between standing and falling. He must be given a chance to tumble, an opportunity to blunder. Blunder he must a thousand times before he ever attains selfhood. It would indeed be fortunate if excellence could be attained without blundering, but it was not so decreed in the beginning, it seems.

Nor should the student be condemned if he blunders. His very blunders are a part of his evolution from accidental existence to willful selfhood. No one ever heard of an apple having an instant transformation from blossomhood to luscious ripeness. The very greenness of the apple is a part of its necessary development. No apple ever ripened without it. But with the sunshine the greenness passes away. The teacher must realize the fact that without an opportunity to blunder, to fall, to have the choice between misbehavior and good conduct, the student can never even make a beginning of his evolution toward selfhood. This fact is as unalterable as the law of gravitation. Objectors may say that it is too ideal. That may be ; but just the same, it is the only way in which character can be attained except by rare accident.

Selfhood is rational freedom, and freedom is born of freedom only.

The means.—In the preceding divisions some of the means for the attainment of selfhood have necessarily been given, and in this division there must necessarily be some repetition concerning the Purpose and the Steps, as the divisions are to a certain extent inseparable.

The first element of the means is found in the teacher as an ideal. The beauty of a teacher's selfhood as shown in his patience, sympathy, helpfulness, considerateness, calmness, earnestness, cheerfulness, etc., is a powerful incentive to a student in the creation of a wish to be likewise. The teacher who has not attained selfhood should not be blamed for objecting to the conclusions reached herein, for he will naturally find some difficulty in realizing what has been said. But nevertheless, the teacher must first become what he would have his student be; otherwise, he cannot inspire the student to wish to be, nor sympathize with him, nor direct him, for such a teacher knows not the beauty of selfhood, nor can he guide someone over a path that he himself has not traveled. He must first become what he would have his student be. Horace said, "If you would have me weep, you must first shed tears."

Caesar, in a remarkable paradox says, "The smallness of the time was so great, etc." But there often occurs in school a more remarkable one. A teacher tries to help a student. Unaccountably to him, the student gets angry. In his astonishment at so preposterous a thing as that the student should get angry, wrath rises in the teacher's breast, and he gets angry with the student because the student had no more sense than to get angry. If the teacher could not help getting angry, what could he expect the student to do? And all this time, the teacher poses for an ideal whether he will or not. "Charity suffereth long and is kind." So the teacher must have that noble self-control which Robert Burns says is "wisdom's root." In one sense the teacher is the representative of the state; and when scolded by an angry student, has no more right to return anger for anger than has a judge on the bench to curse a prisoner who resents his sentence. Besides, it stands in the way of his ultimate purpose.

No means is more potent in inspiring a student to selfhood

than is a glad spirit, a right attitude toward life. The spirit of gladness, of cheerfulness, and of enjoyment, is a duty, and is the only spirit that has any business in a schoolroom. Both gladness and morbidness are as contagious as the smallpox. The very faces of some people make us glad, and in spite of ourselves, our smile will answer theirs. And a long face begets a long face. The day outside is dark and dreary; we bemoan the fact when we should be glad that we are in a cheerful schoolroom, and that we do not have to be outside where the day is dark and dreary. Students should be taught that the fall of every raindrop is beneficent, and that rainless countries are deserts; that every spell of bitter weather is necessary to the mellowness of the soil which feeds the children of men. A right attitude toward life is a duty, and sullen morbidness is a heinous crime, especially when in the presence of children. So, a right attitude toward life and a glad spirit are potent means toward inspiration to selfhood.

Another means is the teacher's love for his own work. The teacher's hatred for his own work will soon communicate itself to the students. His love of making his work beautiful is likewise contagious. And it is a duty. A sculptor who sighs and watches the clock is not likely to produce a masterpiece.

The possession of selfhood by the teacher is like the possession of a good story; it begets a desire to communicate it to others. And so the teacher's selfhood becomes a primary and most potent means toward the selfhood of the student.

The next important means lies in a belief that persuasion is the mightiest of forces. He who is looking for permanent results will not readily resort to force. He may have temporary success, but he will hold the student "down," not "up;" and the minute the teacher's back is turned the effect of his force is at an end, and the student is farther from that self-control that he must have out in life than he was before.

Edmund Burke, in his "Speech on Conciliation," taught our profession a noble lesson when he gave his four famous reasons against force as a means of government. He said: "First,

sir, permit me to observe that the use of force alone is but temporary. It may subdue for a moment, but it does not remove the necessity for subduing again; and a nation is not governed which is perpetually to be conquered."

His second reason was that force is uncertain, and that terror is not always the effect of force. We know by experience that we may "shut a student's mouth," or our stronger arm may chain him to the seat, but we have implanted no good impulse and his sullen spirit rages within.

Burke's third reason was that "we impair the object by our very endeavors to preserve it." He says: "The thing you fought for is not the thing you recover; but depreciated, sunk, wasted, and consumed in the contest. Nothing less will content me than whole America." . . . "Let me add," he says, "that I do not choose wholly to break the American spirit; because it is the spirit that made the country." And boys whose spirits are crushed by force do not make noble men but sneaks. Their spirits need direction, not subjection.

"Lastly," says Burke, "we have no sort of experience in favor of force as an instrument in the rule of the colonies." And neither have we in the rule of schools. Force may help us "to hold" down our schools, but it has never helped to make noble men and women out of the boys and girls, and its use is a confession that we are not strong enough to persuade.

How strange that when a little will-less child, trying his little best to be "good" falls from grace, that we should maul him for it! We had better say, "Jim, I know that you didn't do that because you are mean, but because you just couldn't help it. I know you want to be a man, and I'm going to help you. Let's try again." When the little struggling vine, clinging as best it can to a wall falls down in the storm, we don't trample on it in anger, but we get a strap and fasten it up. We do the same thing with a child, only the mode of application is different. Surely, a child deserves as much faith, and tenderness, and care as does a vine.

We all know that we can be led with a spider's web, but that the best of us cannot be driven with a club; and we justly take

pride in the fact. I should be proud of the same thing in a child unless I wanted to make a sneak and craven of him.

Socrates, 2300 years ago, told the whole story when he said to Alcibiades:

But I think that young men who exercise their understanding and expect to become capable of teaching their fellow-citizens what is for their interests grow by no means addicted to violence, knowing that on violence attend enmity and danger, but that by persuasion the same results are attained without peril and with good will; for those who are compelled by us hate us as if despoiled of something, while those who are persuaded by us love us as if they had received a favor. It is not the part, therefore, of those who cultivate the intellect to use violence; for to adopt such a course belongs to those who possess brute force without intellect. Besides, he who would venture to use force has need of no small number of allies; but he who can succeed with persuasion alone has need of none; for though left alone, he will still think himself able to persuade.

Another form of persuasion is found in the stimulation of inspiring talks upon the simple doctrine of self-culture from a teacher who has found delight in culturing himself. He who has practiced the doctrine will find no difficulty in giving such talks. And a student should know the method of his culture. The missing link in the "new education" lies in this very fact that the student does not know the method of his own work and growth.

The application.—The application of the means in order to induce the student to take the steps requisite to the attainment of selfhood is not difficult when the preceding steps have been mastered by the teacher, for his own struggle to attain selfhood has developed a sympathy for the weaknesses of others, and has taught him enough of human nature to know how to proceed. He will find that with high-school students a simple and earnest explanation of the nature of the task before them will find a ready response in a majority of the students. I have yet to find the class in which the majority did not so readily respond. All that these will need is sympathy and stimulation when the task of self-conquest seems too great, and when many failures have plunged them into the slough of despond.

The greatest part of the task comes with the remainder of the class which consists of the so-called "bad ones." These

must be dealt with separately and with untiring patience and charity. Whatever drives the spirit back upon itself must be avoided. Infinite kindness will melt a heart of stone. Many of the "bad ones" resist our kindly efforts because their experience has taught them to distrust the kindness that has "an axe to grind." When they have become convinced that the teacher's kindness is composed wholly of sympathy and love they will respond in kind, even though at first the surrender to a noble impulse may come with some shamefacedness and after a long battle with self. The writer of this article is not an enthusiastic, sentimental youth. He has tried athletic persuasion, and has given it up; and he has tested the method which he herein advocates upon the most obstreperous and outrageous cases, and he has yet to find the case where, unless prevented by time limits, patient and unremitting kindness did not find a response at last. Force in such cases may be convenient for the time, but it operates as did the Council of Pisa upon Galileo—the earth still moves.

All means of humiliation must be sedulously avoided. To prove this the reader has only to think his own experience, to remember how his own soul even yet rebels, and is filled with anger when someone with curling lip fires a sarcastic shot at him. Refractory students should be notified privately that the teacher desires to talk with them; and if the teacher has himself attained that which he wishes the student to be, he will know what to say to bring a response to his own noble impulse.

Often when but two or three bad ones are left in the class, the class which has itself been persuaded will settle the matter.

The teacher must have faith in the good that is in children. He must be what he expects them to be. He must practice unremitting kindness. He must give the students a chance to practice selfhood. He must believe that the force of persuasion is more potent than the persuasion of force. He must not get in a hurry; for he knows that soul-growth is very slow; that all good things grow slowly; that the vine does not grow to the top of the tower in a day. He must not even let students do things "for the teacher." This will not bring selfhood. Selfhood will

be wanting when school life is over, and there is no teacher "to do things for." The student must do things for himself, and the teacher must heroically withdraw himself from the life of the student as the student gains in selfhood or the power to stand alone.

The true place of graduation would be at the vanishing point of the necessity of a teacher.

Selfhood cannot come out of the so-called "pupil-government." This is still "otherhood," in which the fear of the teacher is replaced by fear of the fellow-student. I would rather have my child fear a teacher than a pupil. Such government is only temporary, lacks the essential element of freedom, and does not tend to selfhood. This plan has, however, one advantage: it affords an excellent school for the training of political bosses.

I think that a teacher should be able to leave his room at any time and for any time without the slightest thought of misbehavior during his absence. A teacher of my acquaintance has thus left his students without a teacher in the midst of a great high school for a period of five days at a time. Upon one occasion a distinguished superintendent asked him "what he would do to them" upon his return in case he found that they had betrayed his trust. His answer was: "Nothing." The superintendent then asked: "Do they know you will do nothing?" The teacher said: "They do." "Then," said the superintendent, "I do not see how you expect them to behave when they know you will do nothing to them if they do not." "The very reason why I expect them to 'behave,' as you call it, is just because they know I will do nothing to them if they do not," said the teacher. Said the superintendent: "That is the most idiotic idea I ever heard of."

The teacher's answer is worth quoting. He said, "I have a little daughter four years old. When she was a year old, her mother and myself concluded that she was old enough to learn to walk. So I took her and placed her little feet upon the floor, while her mother sat opposite at a distance of two feet, and with all the love that she could summon in her face, she tried to coax

the little one to cross the awful chasm—a chasm to that child more awful than any that you and I as men have ever attempted to cross. The little one looked from her mother to me and back again to her mother, trying to learn from our faces whether she could trust us or whether we were deceiving her. She found love and interest in our faces, and finally she made an attempt and—tumbled. According to your philosophy, sir, we should have “done something to her.” We did. We picked her up in her fright and calmed her fears, and encouraged her to try again and again and again. And she is walking now. But we didn’t put her in a sprinting race the next day, for we knew that she would have to take many tumbles and be comforted and encouraged many times before she could walk alone. A high-school student who has never been allowed to try to stand alone, sir, is just as helpless as to self-government as was that little girl to walk alone; and walk alone morally it never will unless it be given the same trust, and sympathy, and encouragement as was that little girl. And so, sir, I haven’t the slightest doubt that I shall find things all right upon my return; but if I do not, I will say, “Well, boys and girls, we failed; but I know that you want to do this thing and that you can do this thing, and we will try again.”

He did find things all right upon his return. And after he had congratulated the students who were full of joy at their new found power, he said, “Do you conduct yourselves in this same way in your other class rooms?” They answered in the negative. He said, “Why do you not?” Their answer was full of significance. They said, “They do not expect it of us. They sneak up to the door and open it suddenly to catch us in trouble; and we give them just what they expect.” But the teacher said, “Boys and girls, you have done well, but this is not yet selfhood. I do not want you to do these things *for me*. It would show more selfhood for you to put the suspicious teacher to shame by good conduct in his room, for you must learn to be true to duty on account of what you expect of yourselves, and not on account of what others expect of you. You felt insulted because the teacher suspected you, and then you proceeded to justify the suspicion at which you became insulted.”

These same students, to the number of one hundred and ninety, conducted their work alone for many days during the senior year of their high-school course without a thought of anything but earnest effort to become what they nobly desired to be.

Opportunities must be given students if we ever expect them to be manly and womanly when their teachers have passed out of their lives and "The world is all before them, where to choose."

If the teacher will realize what a mighty task it is to attain selfhood, study the problem, and then resolutely set to work to attain selfhood, that teacher will have no trouble in leading others to the great desideratum which makes a man rich without a dollar.

And thus teaching will accomplish its purpose for life, rather than for the day; and in the forgetfulness of his own reflection, the teacher will find it.

But if he "expects his students to weep, he must first shed tears himself."

WILLIAM I. CRANE
Teacher of Boys and Girls

STEELE HIGH SCHOOL,
Dayton, Ohio.

COLLEGE-ENTRANCE REQUIREMENTS IN ENGLISH¹

RECENT discussions of entrance requirements in English have dealt mainly with the practical and the concrete—with methods of teaching, courses of study, and lists of books. It may be interesting to take another point of view. Let us consider for a few moments the rationale of the subject. What do we mean by college-entrance requirements? More particularly, what ought we to mean by entrance requirements in English?

College-entrance requirements imply a relationship of some kind between colleges and secondary schools. We may begin then by asking what forms or types this relationship may assume. If we attempt to answer the question, we shall find, I think, that as respects this relation there are in this country two distinct and opposed conceptions. For convenience they may be termed the Feudal Conception and the Organic Conception.

The feudal system of relationships originated in England in the universities of Oxford and Cambridge. It was transplanted bodily to this country at the founding of the two leading eastern universities, Harvard and Yale. In the East it is still the prevailing idea, though certain features of the organic system are making gradual encroachments upon it.² Those who entertain the feudal conception in its extreme form, imagine the university as holding to the preparatory schools the relation of an ancient baron or over-lord to the common people. According to this view the university authorities live as it were in a moated castle, in proud isolation from the rest of the world. They lay down arbitrarily the conditions upon which persons shall be admitted to communion with them. They let in whom they choose and keep out whom they choose. The life within the university has only an accidental relation to the life without. The university has its own aims, its own ideals, its own standards, which exist

¹ Read at the Sixth Annual Meeting of the North Central Association of Colleges and Secondary Schools, Chicago, March 29, 1901.

² I refer to admission by certificate, a small part of the organic conception, often mistaken by eastern teachers for the whole.

quite independently of the aims and ideals and standards of the secondary schools. It is not affected by changes in the schools. The schools may sink or swim, survive or perish, advance or retrograde—it is all one to the university. *Its* life goes steadily on. To all appeals from the schools it has just one reply: "Fit pupils to pass our examinations and the drawbridge will be lowered. If you cannot fit them, you are no longer of any interest to us. We will have none of you."

Such is the general conception of the feudal system of relationships between school and university. Of such a system it is obvious that the essential and characterizing features are (1) a set of more or less arbitrary requirements for admission formulated by the university authorities, and (2) a rigid examination to which all applicants for admission must submit themselves. Both the entrance requirements and the examination are matters which pertain solely, or almost solely, to the university. The standard of requirement is determined out of hand by the university authorities. The examinations are conducted, at the university or elsewhere, by university examiners. From the point of view of the schools, therefore, requirements and examinations, being the recognized prerogatives of the university, have a value almost purely negative. They are little more than barriers set up by the university in order to keep out objectionable students.

That such a system has its good features cannot be denied. Perhaps the most obvious of them is that the university can set the pace. The preparatory school must bring its pupils up to a certain grade of proficiency or go out of business. The university thus has the power of raising, as it were by the hair of the head, all of the preparatory schools to a fairly high level. But the system also has some obvious disadvantages, not the least of which is its tendency to convert the preparatory schools into mere coaching machines. Under stress of the feudal system the principal of a preparatory school might reason with himself in this way: "The university sets up a barrier at the entrance, by means of which the examiners propose to keep my pupils out. Let it be my business, then, to get them in. Whether they go through the barrier, or over it, or under it, is of no great

consequence to me. My success will be measured by the number of my pupils who, after the examinations are over, shall be found on the other side. I shall comply with what appears on the face of the requirements. The university must be responsible for the results." Moreover, a principal who reasoned thus would be strongly tempted to select teachers who were similarly minded to himself. He would naturally choose those who had most ingenuity in coaching pupils to pass examinations, rather than those whose influence upon the characters of the pupils would be best and most lasting. The teachers whom he employed, knowing that they were engaged for the specific purpose of putting pupils through the examinations, might bend all their energies to this one task. They might dismiss, as no concern of theirs, the ultimate effects of such discipline. The outcome might conceivably be that both principal and teachers would tend to lose in some measure their independence and power of initiative. They would need the galling spur of university censure to keep them up even to the level of the formal requirements.

I have put the case hypothetically, but that even the best of the eastern preparatory schools and the best of the eastern teachers are not wholly exempt from these dangers is shown by recent events. I have just been reading the report of the fifteenth annual meeting of that ancient and honorable body, the New England Association of Colleges and Preparatory Schools—a body whose deliberations have contributed to the history of education not only some of its most profitable, but also some of its most amusing features. At this meeting Mr. Charles Cornell Ramsay, principal of the Durfee High School, Fall River, read a report relating to admission to college by certificate and by examination. In the course of his report Mr. Ramsay quoted with approval the following letter from "the head master of a well-known academy:"

The preparatory schools cannot do without the drastic stimulus of an entrance examination to college. Masters are lazy—some lazier than others, but lazy. The colleges may talk until Time grows gray, but they (the masters) will not act with vigor unless they see the grim necessity right before them of working daily six days each week, to enable boys to enter college with credit. Given the college and anxious parents to apply the spur, and most masters will "come to time."

So far as appears from the report there were no protests against these amazing charges, either at the time they were read or later. The head-master's characterization seems to have been accepted equanimously and as a matter of course. Indeed, in the discussion that followed, Mr. Wm. C. Collar, head master of the Roxbury Latin School, applauded the sentiments just quoted. "I believe," he said, "man is a lazy animal by nature, and a boy is so in a superlative degree, and rightly, and we all need, boys and teachers, a goad and a spur, and the examination for admission to college supplies in some measure the goad and the spur that we all need."

It would be superfluous to point out the particular way in which these utterances illustrate the tendencies that have been indicated above.

In sharp contrast to the feudal conception, both in its nature and in its effects, stands the conception that I have termed organic. In its origin it is, of course, an emanation of the Teutonic mind. Embodied first in the school-system of Prussia, it was conveyed to America by means of Cousin's famous *Report* and found its way into the Northwest Territory at a crucial period in the history of our western education. I am repeating what is known to every one here, when I say that this idea received its first concrete expression in America in the school system of the State of Michigan. From that state it has spread over the whole expanse of the West, wherever state universities have been established.

I have represented the feudal conception under the figure of a baronial castle, but the organic system has so little in common with the feudal system that to picture it adequately to ourselves we must call in the aid of a wholly different metaphor. Although I am aware of the dangers inherent in biological analogies, I will compare this system to a living body. Of this body the university and the schools are inseparable members. They are related as the eye is related to the hand or as the arteries are related to the heart. As is the case in the living organism, there is division of labor and mutual dependence of parts. The well-being of each member is involved in the well-being of the other. Neither can act arbitrarily and independently without endangering

the integrity of the organism. Or, translating these metaphorical terms into plain statements, the schools and the university in the organic system constitute one organization, which can reach its highest point of efficiency only when the dependence is recognized, not only of the schools upon the university but of the university upon the schools.

That an organic system in its theoretically pure form can be found in actual operation in this country I shall not attempt to maintain, but I do maintain with a good deal of emphasis that the beginnings of such a system can be seen here in the West, that it is growing up spontaneously all about us, in response to a public demand, and that presently it will, as the philosophers say, come to consciousness of itself and take a more definite form. That the form, when it is perfected and made manifest, will be a reproduction of the German system, I am very far from believing. On the contrary, it will be something *sui generis*, something American, probably something western, the outgrowth of our peculiar needs and temperament and ideals.

If the essential features of the feudal system are the entrance requirements imposed by the university and the university examinations,¹ the essential features of the organic system are: (1)

¹ If I have omitted to speak of entrance examinations at western universities, it is because at those universities the number of persons examined for admission is now so small as to be practically negligible. The following table will make this sufficiently clear. The statistics, except in the case of Cornell University, are of the fall of 1900, and (with the same exception) relate only to the literary department:

Universities	Admitted on certificate	Special students	Examined	Total	Per cent. examined
Chicago.....	212	71	50	333	15
Michigan.....	399 ¹	90	48	537	8.9
Wisconsin.....	238	60	28	460 ⁵	6
Illinois.....	120	45	10	175	5.7
Iowa.....	130	38	8	166	4.8
Cornell.....	577 ²	67	24	668	3.5
Colorado.....	78	26	0	104	0
Nebraska.....	245 ³	106	0 ⁴	351	0
Minnesota.....	233	128	0 ⁴	361	0

¹ Including 142 admitted to advanced standing.

² Including 164 admitted on Regents' certificates, and 138 admitted to advanced standing. The figures are taken from the president's report for 1899-1900.

³ Including 65 admitted by the enrollment committee.

⁴ No one took all of the examinations; a few were examined in special subjects.

⁵ The figures are approximate only. Hence the inconsistency.

agreement as to what constitutes the normal course of development of young persons of high school age, (2) a trustworthy means of communication through which the university, on its part, may learn what the high schools can do, and the high schools, on their part, may learn what the university wants. The first is what we know as university requirements; the second exists, at present, in a crude, inchoate form in our present system of university inspection, our associations of secondary and university teachers, our university publications intended for secondary teachers, and our system of reports and certificates.

Although one who is familiar with the workings of the organic system is not likely to maintain that it is in practice an unmixed good, yet such a one can easily show wherein it escapes the evils of the feudal system. Its general effect upon both principal and teachers is to promote independence, and at the same time a sense of responsibility. The teacher is not engaged in coaching pupils for examination. He is not even, in any narrow sense, fitting them for the university. They are already in the university, in the sense that they are in the system of which the university is a part. If the teacher is in substantial agreement with the ideals of the university—and the theory of the system supposes that he is—he is free to arrange his work solely with reference to the needs of his pupils. He is responsible to the university not for the completion of some set of formal requirements, but for developing to the utmost the minds and characters of the pupils in his charge.

We are now ready, after this long introduction, to consider the rationale of the so-called English requirements. What are English requirements from the point of view of the eastern and the western teacher, and what are their effects on teacher and pupil? From the eastern standpoint entrance requirements are necessarily something pretty specific and rather formal. All pupils must take the same examination; hence all must read the same books in the same way. The examiners, in order to finish their gigantic task of marking four hundred or five hundred examination papers in a brief time, must read, as one of them

puts it, "under the lash."¹ Hence the pupil, in order to stand any chance of getting good marks, must conform to a conventional standard. He must learn to write the things which, by tradition, have found favor in the eyes of the over-scrutched examiners. Now, what the effect of such a requirement may be upon other subjects than English, I cannot say. Possibly in the case of such studies as algebra and geometry and Latin (as it is taught) it does no great harm. But in English, and particularly in rhetoric and composition, it seems to me almost certain to be disastrous. The reasons for this are obvious. The teaching of English, more than the teaching of any other subject, is a matter of sympathy, of personal appeal, of mind catching fire from mind. Spontaneity and enthusiasm are the very breath in its lungs. Without these, drill and recitation and correction count for little. Unless the teacher of English can carry his pupils with him, they do not go at all; they fall by the wayside. But to all of these requisites of good English teaching the feudal idea is flatly opposed. It says to the teacher: "You must teach these books whether you care for them or not," and to the pupil it says: "You must be coached on these books and be ready to write interesting papers on them, or you won't get into the university." I can think of no better recipe than that for deadening the nerves of sympathy and enthusiasm.

Evidences abound showing that in some of the eastern preparatory schools the feudal idea reacts powerfully on the teaching of English. To quote the words of a Harvard instructor who has had considerable experience:

One of the gravest faults which underlie the whole system is that the training in English is given not for the lasting benefit of the student, but to enable him to pass the Harvard entrance examination; when he has read the required books and written a composition, when he is stuffed with the necessary facts and supposed to be able to bring them out as occasion calls, his education in English is complete.²

Still stronger evidence is furnished by those very frank autobiographies of Harvard students published in 1897 by the

¹PROFESSOR L. B. R. BRIGGS in *Twenty Years of School and College English*, p. 47.

²B. S. HURLBUT in *Twenty Years of School and College English*, p. 49.

Harvard Committee on Rhetoric and Composition. I will quote a few of them:

"The great fault of the preparatory school is that it simply prepares, and does not lay a permanent foundation for knowledge. I was often told at (the New Hampshire Academy, where I was prepared): 'Now, this is simply to make you ready for the examination; you'll probably forget all about it afterwards.'

"The fifth year was spent in preparing us for the preliminary examinations. As English was not one of them, they considered it as a secondary subject. The only English we had was the reading of some of Shakespeare's plays. Although we were continually being warned not to make such blunders in our sight translations, and that our papers would not be accepted over at Harvard if they contained such English.

"Finally, in the sixth year, they tried to make up for lost time in teaching English. They seemed to teach it to us for the sole purpose of making us pass the examination, because they continually used examination papers as references, and they said all the time that we must do this or that if we expected to pass the examination.

"It seems to me that the all-pervading idea of the school was not so much to give us a lasting knowledge of the English language, but rather to force enough of the rudiments of the language into our heads so that we should be able to pass the examinations for Harvard. When we made a mistake in anything the teacher would say that they marked this very hard at Harvard; instead of merely telling us that it was bad English.

"Then I thought that I was thoroughly prepared to take the Harvard examinations. I was told to 'cram' on Milton's works, as there would certainly be questions on the paper based upon them. I obeyed orders. The last of June found me taking the examination. I was greatly surprised when I read the paper to find that it was based upon Longfellow's *Evangeline*, and other books which I had studied in the grammar school and which I had not read for four years."

"For four years I studied (in a New Hampshire academy). Professor ———'s object in teaching English is to prepare men for the entrance examination to Harvard College. He told us the fact on the first day, and four years later ended his 'goodbys' by giving directions how to pass the examinations most successfully."

Such statements as "this last year's work was all right as a preparation for the examination," "our first duty was to make ready for the Harvard examination in English," "after all, young men go to school to pass the college examinations," occur in many of the other papers; but perhaps the most significant utterance is the following: "Harvard overseers hold up

our English to ridicule and ask, Why? Do they expect preparatory schools to teach English without incentive? How foolish!"

If we turn now to the organic system, we shall find, if not a better, at least a very different set of influences. Under this system entrance requirements, which play so important a part in the feudal system, can hardly be said to exist. The term is a misnomer borrowed from the feudal conception. If it is retained at all, it must be interpreted from the point of view of the schools, as well as from the point of view of the university. That is to say, entrance requirements, organically conceived, are not only the demands which the university makes upon those who are to be admitted to the privileges of the higher education; they are quite as much the demands made by the principals and teachers of the secondary schools upon the pupils who are to represent those schools at the university. Thus interpreted, the requirements, from either point of view, are simply the normal educational processes by which young persons of high-school age attain to a healthy intellectual development. What these processes may be is a matter to be determined by schools and colleges acting conjointly and bringing to bear on the problem their combined wisdom and experience, each deferring to the other in minor points in order to secure the completest possible adjustment in essentials.

Logically, then, in reply to secondary-school teachers who ask, What are your requirements in English? a university working under the organic system ought to reply: "We make no formal requirements. We only point to our needs. What we want is young men and women whose literary instincts are normal and whose literary habits are good. We want students who know what good literature is and enjoy reading it; who can express themselves with a fair degree of ease and accuracy; and who have a taste for what is simple and sincere, as opposed to what is tawdry, or mawkish, or vulgar, in their own writing and the writing of their fellow students. Send us young persons thus equipped and we shall make no further requirement." And if the teachers, somewhat taken aback by this sudden and unexpected concession, should ask further, How are these good

results to be secured? the university might logically answer: "That, primarily, is your business. It is you teachers who will mold the pupil's mind and character by your daily communion with him. Therefore it is you teachers who must take the initiative and the responsibility, whether in determining the method of teaching, in laying out the courses of instruction, or in meeting day by day the unforeseen exigencies of the class room." Indeed, under ideal conditions the university might go so far as to say to the English teacher: "Do what you think best. Let your course in English extend over four years or one year, or abolish it altogether. Have a course in rhetoric or have it not. Require your pupils to write once a day or once a year. Read ten books at a snail's pace or read two hundred books at headlong speed. In short, follow your own bent and your own judgment, provided only you send us young men and women who respect their mother tongue and know how to use it. If you want advice, or want to know more definitely what our ideals are, we are ready and eager to give information. But we do not prescribe, we do not dictate."

This, I repeat, is what the university, under ideal conditions, might confidently say to the principals and teachers of English in our high schools. Under ideal conditions, I say; but conditions, as we all know, are not everywhere ideal, either as regards principals or as regards teachers of English. In the first place, the organic conception, although I have spoken of it so confidently, and although I believe in it so firmly, is still in the subconscious stage. To most persons it is about as tangible as the unity of society. Even in my own state, where, if anywhere, it should rise above the threshold of consciousness, there are few secondary teachers^{*} who do not now and then revert to the ideas and the terminology of the feudal conception. Not long ago I had some correspondence with one of our principals in regard to the English courses in his school. Among the questions he asked

^{*} To say nothing of members of the University faculty. A respected colleague with whom I conversed recently about some of our accredited schools, was so recalcitrant and spiritually inorganic as to affirm that in his view the certificate system was rotten to the core. But he would probably say the same thing about the examination system.

were these: "Would a two-hour rhetoric course in the sophomore year satisfy the requirements of the university in rhetoric?" "Does the university prescribe an order in which the books required for admission shall be read?" "Will one essay every two months be satisfactory to the department of English?" And so on. He had got into his mind the pestilent heresy that when he had provided what the printed statements in the university calendar called for, his duty was fulfilled. When he had done that much, the university (he vaguely felt) ought to step in and assume responsibility for the results. To a principal in such a frame of mind the university naturally hesitates to say, "Make the requirements in English anything you please." The principal might indeed accept the challenge in the spirit in which it was made. Probably he would do so. But there is some likelihood that when he was hard pressed by the claims of other subjects, he would feel warranted in letting some part of the English work drop; not because he believed it ought to be dropped, but because to drop it would be to follow the line of least resistance.

This desire to escape responsibility is sometimes seen in the teachers as well as in the principal; but in them it arises from a different cause. In the case of the teachers it arises from the fact that they are not so well trained as they should be for the specific duties that are laid upon them. This is particularly true of teachers of rhetoric and composition. We all know teachers of these subjects, of the best disposition in the world, earnest, enthusiastic, conscientious to a fault, who, because they have had no special training for this particular business, are pitifully dependent upon others for their ideas and their methods. With no solid grounding in the fundamental principles of their subject, they are at the mercy of every text-book and magazine article. A new definition of rhetoric or a new device in teaching composition is to them a kind of miracle. They cannot place it. They live all their lives in a state of vacillation between antagonistic theories. Upon such teachers the university does not like to throw the whole responsibility of determining how much English shall be taught and in what manner it shall be taught.

Finally, among the unideal conditions should be mentioned the present means of communication between the high school and the university. At present it is long before the high school teacher of English learns whether in the eyes of the university the fruits of his work are good or not. Perhaps he never learns, or learns only in a haphazard way. The university has no medium for communicating to him promptly, and at frequent intervals, its estimate of the English of his former pupils. Nor in most cases is there any convenient way by which the teachers of English can receive from the university instant help and advice in an emergency.

These obstacles to the working of the organic system of requirements will doubtless be removed by degrees. Meanwhile what should be the attitude of the university? In general it may be said that inasmuch as ideals are things that we may approach but never can attain to, it probably always will be necessary for the university to lay down certain requirements in English; but these will, I am sure, as time goes on, depart more and more from the rigid prescriptions of the feudal system. They will take the form of statements of proficiency in composition and of appreciation of literature, corresponding to the attainments of the average pupils in the best high schools. To these will be added hints and suggestions of methods of teaching that have been found to be effective in actual practice. As for the lists of books that have excited so much discussion of late, I imagine that here in the West we shall always be in favor of the largest liberty of choice. Under the organic conception uniformity, except in the sense of agreement regarding standards and ideals of proficiency, has but slight significance. The tendency is rather toward the wide diversity congenial to differences in environments, teachers, and types of students. For this reason the open revolt against the list of books named by the Joint Committee on Uniform Requirements in English, seems to me to be one of the most significant evidences that have recently come to light of a healthy organic life in our educational institutions.¹

¹ My words will not be less pointed if I say that as a member of that committee I helped make the list.

But entrance requirements, as I have shown, must not be interpreted from the point of view of the university alone. I should be false to my theory if I did not point out how this liberal attitude of the university lays duties upon the schools; or if it does not lay duties at least makes it fitting for the schools to take duties upon themselves. The first duty relates to the principals. If the attitude of the university is such as I have described, it then becomes the duty of the principals to cultivate a great tenderness of conscience with regard to secondary English. Freedom, like nobility, confers obligation. Now and then one hears a principal say, with the earnestness of conviction: "I allow nothing to interfere with English. Other studies may have to give way occasionally, but English never." I wish more could say this truthfully. I do not mean that I am jealous for a certain number of hours or a certain number of exercises. What I want is the spirit, the respectful attitude. I would rather have in a high school an English course of but one hour a week with the understanding that it should never, on any pretext, be set aside, than a course of five hours a week with the understanding that a part of the students might, on some plea or other, at any time be excused from it.

The second and most important obligation, however, rests with the teachers. They hold the key to the situation. Upon their fitness or unfitness for their specific tasks hang the fortunes of secondary instruction. If the teachers know their business the requirements will take care of themselves. It is the duty, therefore, of every teacher of English who realizes his great responsibility, to give himself as thorough a training for his work as it is possible for him to obtain. Opportunity for good training is now generally available. Teachers' courses in English literature have been offered for many years in almost every university in this country, both in the regular sessions and in the summer schools. More recently teachers' courses in rhetoric and composition have been established, and although there is as yet some confusion in regard to the aims of such courses, the improvement which they have wrought in enlarging the resources of the teachers and enhancing the interest and value of their work, is

distinctly appreciable. These courses are now the most adequate means through which the secondary teachers and the university can hold communion and effect interchange of opinion. I look for a great increase of interest in this line of work, and I venture the prophecy that if these courses are properly fostered in the university and heartily supported in the schools, the grade of intelligence and of resource in our teachers will so advance within the next decade as completely to transform the spirit and method of secondary English. We shall then be a long way on the road to a solution of the problem of entrance requirements.

UNIVERSITY OF MICHIGAN

FRED NEWTON SCOTT

THE SCIENCE OF MEANINGS¹

"EVEN as are the generations of leaves, such are those likewise of men; the leaves that be the wind scattereth on the earth, and the forest buddeth and putteth forth more again, when the season of spring is at hand; so of the generations of men one springeth and another passeth away." So sang Homer of the human race, drawing to illustrate the transitory nature of man's life a picture the charm of which will never die. But it illustrates one aspect only of the life of man, and few would maintain that it was intended as a full or adequate representation of human life. "At each year's fall the forests change their leaves; those green in spring then fall; even so the old race of words passes away, while new-born words like youths flourish in vigorous life." So Horace, in obvious imitation of Homer, and with like purpose; to show, namely, that "we must pay the debt of death, we and our works." But it was reserved for the last half of the century that has just ended to take this as a full and adequate picture of the life of language. This standpoint, first taken by Schleicher, a botanist and a Darwinian, and given precision by Leskien in his assertion of the validity of phonetic law, has had its use in the development of the science of language. It has banished the sporadic exception and has made inquirers feel it binding on them to account definitely for all variations from the norm evidently followed by sounds in the history of language; and has thus contributed very much to clear and definite thought in this sphere. But that it was an adequate account of the development of language that was thus to be attained, and that human volition could be ignored in dealing with a mental product like human speech could hardly be long maintained. The period of language-study that aimed to show that language, like the natural sciences, was subject to laws that admitted of no exceptions, has had its triumphs—triumphs so brilliant that they far more than vindicate for it its place as a stage in language-studies; but for the

¹ *Semantics*, by M. BREAL, New York, Henry Holt & Co.

last ten years the feeling has been growing among thoughtful inquirers that this method, however useful it might be in regulating inquiry, could scarcely give a full and adequate account of language even from the purely phonetic side, the side to which inquiries have been mainly confined during its prevalence. Some four years ago Michel Bréal, the translator of Bopp, ventured to publish a volume of about 300 pages in which he embodied in connected form material, part of which he had already ventured to publish as separate essays. This volume was evidently intended to challenge the prevalent method of language-study and to essay an inquiry into that aspect of language in which the part played by human volition was least likely to be questioned, viz., the science of meanings—or *La Sémantique* as he termed it. It became evident at once that Bréal's essay was well timed. The scientific method had achieved but little during the past decade, and men's questionings as to its adequacy had been gaining in strength. It was evidently more and more felt that, to achieve results of importance in language-study, new and fertilizing ideas must be introduced, and the method followed must be modified in accordance with them; and Bréal's essay, which initiated an inquiry in a fresh sphere of investigation, received a warm welcome. This essay, which I read with much interest at the time of its appearance, and which is now made accessible to all in a good translation by Mrs. Henry Cust, I purpose noticing briefly.

Brief indeed would have been the notice it would have received from the student of philology who made any pretense of keeping up with the times, had it appeared five years before. The method of the *Jung-grammatiker* had been enthusiastically accepted at Oxford, and had been made a touchstone to try the worth of all new work that had to do with philological questions. No matter what the experience and special knowledge of a writer might be, let him neglect a phonetic law, and he was at once set down as a dunce in language-studies, and the scantest notice was justified by a reference to this neglect. Take, for an example of what I mean, the notice given in the *Classical Review* to Jhering's *Vorgeschichte der Indo-Europäer*. I have not the

number at hand, but it was astounding to me to see what short process was made with a scholar of Jhering's eminence, because of his deviation from rules laid down by Brugmann's followers. The fact that these rules found themselves so thoroughly at home in Oxford might well raise doubts as to their validity. We all remember the saying that when German science is dead it goes to Oxford. However this may be, Bréal is not a follower of Brugmann in all his teachings; he often ignores the teachings of the reigning school, when he is plainly in error in so doing. He plainly still holds to the old, discredited theory of Bopp as to the origin of the *r* passive in Latin—that *amor* = *amo se*; for we read on page 85 of this translation that "it was by taking possession of the reflexive form that the greater part of the Indo-European languages, and especially Latin and Greek, contrived to create a passive voice," and he exemplifies this view on the next page as follows: "'Pascitur' meant 'he nourishes himself' before it meant 'he is nourished.'" And on page 26 he evidently identifies *-bam* and *-bo*, the endings of the Latin imperfect and future, with *fuam* and *fuo*, and thinks the ending *-si* of the Latin perfect a derivative of the verb *esse*. Such heresies as these would hardly have been endured patiently had he published his book five years before.

Bréal's little book is an attempt to vindicate for human volition a sphere of activity in the history of language. He feels that the time is ripe for approaching language from the side on which it appeals to mind. Not that he believes that any man by taking thought can change, through his individual impulse, a sound or a form of expression in the language of his people. The will that presides over changes in language is not usually conscious and deliberate, but a dim but persistent striving, which "should be represented under the form of thousands, of millions, of billions of furtive attempts, for the most part unfortunate, sometimes attended by a partial success, attempts which, thus guided, thus corrected, thus made perfect, attain to definiteness in some specified direction." Languages have been treated during the last half-century as though they were living organisms, and we have been reading of the birth, propagation,

struggle, and death of words. This abuse of metaphors and abstractions is the main danger impending over language-studies. One has the feeling, as he reads M. Bréal's book, that it is a danger that threatens himself at times. On page 75, for example, where he is dealing with the ways in which Greek substitutes the augment at times for the reduplication, he compares its course to "the labor of some ingenious animal, which builds itself a house with materials unequally fitted for the purpose." It would rather seem to me that, instead of a conscious substitution of the augment for the reduplication, we have here a formation on the analogy of such perfects as ἔολπα and ἔοργα, where the apparent augment was originally a reduplication, the original forms being *φέρολπα* and *φέοργα*.

And one of the main defects in Bréal's book seems to me a tendency to minimize the importance of the influence of analogy, which is perhaps not unnatural in an opponent of the *Junggrammatiker*. He has divided his treatise on Semantics into three parts, entitled (1) The Intellectual Laws of Language, (2) How the Meaning of Words is Determined, (3) How Syntax is Formed. Of these the second part seems to me to present least that is novel or interesting. Certainly there is little in it to call forth criticism or contradiction. But in the first part, where Bréal has endeavored to formulate certain intellectual laws which preside over the evolution of language, there is much to interest the language student. Here it seems to me that the law of analogy to which he has devoted the sixth chapter, might well have been given the first place; for most of the changes he enumerates, though they may be due indirectly to what he terms specialization, differentiation, irradiation, etc., are due directly to the influence of analogy. Take, for example, an instance of differentiation not cited by M. Bréal. By the law of differentiation words once synonyms take different meanings, and can no longer be used indiscriminately. A good example of this seems to me to be presented by the differentiation of the comparative forms like *maior* and *maius* in Latin. They are in reality related like *arbor* and *arbores* or *honor* and *honoris*; that is to say, *maior* is merely a form of *maiores*;

the olden form of *maius*, in which the final *s* has been changed to *r* after the analogy of the oblique cases *maioris*, *maiori*, *maiolem*, etc., where the intervocal *s* was changed to *r* by phonetic law. This being the case, we are not surprised to find that in the second century B. C. Roman authors wrote *bellum Punicum prior*, or *posterior*, and no distinctions regarding gender existed between *prior* and *prius*. But in the first century B. C. *prior* is differentiated as the masculine and feminine, *prius* as the neuter form. But this distinction is clearly brought about by the law of analogy, and probably followed the following cause. While men were at liberty to say *labor maior* or *maios*, *opus maior* or *maios*, the principle of analogy would lead to their favoring *labor maior* and *opus maios*, and would further lead to the shortening of the *o* in *maios* after the analogy of the final syllable in *opu*. and the speedy change of *maios* to *maius*. This association of the forms according to analogy of endings would naturally lead to the use of *maior* as a masculine and feminine, and of *maios* as a neuter form. But Bréal has not yet taken up the law of analogy when he is dealing with such cases, and so does not attempt to show the direct course through which the differentiation, with which he deals, was brought about. So in what he terms "false perceptions," where, for example, the ending *er* in *childer* or *en* in *oxen*, which are really endings of the root, are taken for plural endings, it is through analogy that they came to be so regarded, and in the syntax of *je vous respecte et vous porte une vive affection*, the repetition of *vous* before *porte* is due to the analogy of *je le respecte et lui porte une vive affection*. Of course, M. Bréal sees this, but he has not yet given his reader the chapter on analogy, and the reader may be at some disadvantage in consequence.

But while analogy is usually the intellectual law through which most of the changes in meaning or use noticed by M. Bréal are brought about, it is of great value to have the indirect mental tendencies clearly stated and tabulated, that are at work behind analogy, and are indirectly concerned in bringing about these changes. Indeed, in case of his first law—the law of specialization—it seems to me we may often have direct action

without the mediating inference of analogy. The operation and effects of this law in leading from the synthetic to the analytic stage of language have been stated by Bréal with great skill and truth in his first chapter. That the list of laws he has given is aught but tentative, he would, no doubt, be the last to affirm, and he has tried to guard against any idea that these are analagous to the laws governing natural phenomena, defining law as "the constant relations discoverable in a series of phenomena."

The third part of his work, entitled "How Syntax is Formed," is rather slight and sketchy. M. Bréal sees the interest of this side of language-study, standing, as it seems to me, between the science of meanings and the phonetic study of word-formation and inflexions, but he no doubt likewise sees its difficulty. It has been investigated by Delbrück, who unfortunately devotes his main attention to the meaning of words and forms, ignoring almost entirely the relations suggested by the forms of the inflexions. Both the form of the inflexion and the meaning and use of the word of which it forms a part must be carefully considered if anything is to be achieved here, and it is here, it seems to me, that comparative grammar may best hope to achieve new triumphs. But these cannot as a rule be hoped for as the result of a lucky guess. To take Bréal's account of the evolution of the accusative as an example; it seems to me most improbable that we have in *Hac itur Elysium* the oldest use of the accusative. Has the Greek term *πρώσις αἰτιατικῇ* no weight in Bréal's opinion? Or is it likely that if this were the primary force of the accusative, there would have been developed in the *ursprache* the synonymous locative that is represented by the Greek *οἴκαδε* or the Latin *huc*? And when he answers the question as to whether transitive or neuter verbs are the older, I do not find myself in complete agreement with him. If you define transitive verbs as those which "require to be followed by what has been called a *complement*," as he seems to do on page 190, then we have no transitive verbs. Surely *to kill* is a transitive verb, and yet *thou shalt not kill* is not a violation of the rules of grammar. But if verbs which are capable of taking such a *complement*

are transitive, then the oldest phenomena of language of which we have any knowledge seem to indicate that all verbs, to begin with, could take such a *complement*, and it is only through a process of degeneration and loss of meaning that a verb like *esse* becomes a mere copula, and loses its governing force. The term transitive seems to me an unfortunate one here, for *to strike a blow* seems to me an older use of the accusative than *to strike a man*; and *nocere alicui*, rather than *βλάπτειν τινά*, the original syntax.

But the book on the whole is excellent; and even when one differs from Bréal, one cannot but recognize the grace and good sense shown in his suggestions. I venture to add here a few of the solutions suggested by him which I cannot accept without reserve. Surely the derivation of *totus* suggested on page 93 can hardly be maintained. He thinks the Romans must first have said *tota terra, quota est* and then by suppression have obtained *tota terra*. But surely the usual Latin suppression would have given *quota terra*, with which compare *quotannis* and *quotidie*. More probable seems to me the derivation proposed by Brugmann in the last edition of his Comparative Grammar that *totus* is the past participle of a verb *toveo*, to stuff, from which we have the derivative *tomentum*. With regard to the adverbs in *-e*, like *docte* and *recte*, he suggests on page 87 that there was originally a double formation (*docto* or *docte*) and that usage gave the preference to the form in *-e* "which stood out better from the ordinary declension." He has in mind adjectives like *hilaris* or *hilarus*, *imbellis* or *imbellus*. "*Animus*," he says, "made *examinis*, *fama* made *infamis*, *clivus* made *proclivis*, *pæna* made *impunis*, and so on." *Bellum* thus would make *imbellis*, rather than *imbellus*, and *imbellis* and *hilaris* are probably the older forms, and represent an older type of adjective, so far as gender is concerned, being adjectives that distinguish two genders instead of three. If this is the case, the ablative forms in *-e* are older, and could establish a type, after the analogy of which adverbs would be formed from adjectives like *doctus* or *bonus*, even though these adjectives had never the older forms *doctis-e* or *bonis-e* which we cannot prove or disprove. On page 73 he speaks of a feminine *felix* producing a masculine and a

neuter. But if we compare the Greek cognate *θῆλυς*, we find, notwithstanding the meaning, that from the masculine form *θῆλυς* a feminine *θήλεια* has been evolved; so that it is by no means certain that *felix* was feminine before it was masculine. The truth seems rather to be, as stated by Appel, that the form *felix*, used as a form for persons without distinction of sex, has by analogy replaced the old neuter form *felic*. But if in the nominative *felix* we have a masculine, a feminine, and a neuter form, how does he come to state, as he does on page 58, that "in Latin the declension is shorter by one case in the plural than in the singular." "The dative and ablative possess, and probably have always possessed, a single plural inflexion." But they have at least two for each of these cases, the endings *-is* and *-bus*; and surely *felix* has but one inflexion. Why then three genders? And on page 232 he calls *ferme* a double of *ferme*, but is it not rather a superlative of *fere*?

As an appendix to Mrs. Cust's translation of Bréal's essay, is published a lecture by Professor Postgate on the "Science of Meaning," delivered shortly before the appearance of the essay, and the same author has written a preface of fifty-odd pages for this edition. Both have their interest and yet they can hardly be placed on the same level with M. Bréal's work. In his lecture Mr. Postgate proposes to give to the science of meaning the name *Rhematology*, using the word *rheme* (Greek *ῥῆμα*) to name the expression of a single notion or idea. Now, in Greek, *ῥῆμα* is a phrase as opposed to a single word (*ὄνομα*); but as at times a phrase or statement may be conveyed by a single word, e.g., *πράττει*, which word is usually a verb, it has been transferred to the expression of this idea by the grammarians. To say nothing of beauty of phrase, then, I should regard it as unfortunate that we should have a new term introduced for the science of meaning, and that a term based on the use of a word unusual in the Greek grammarians. I have some recollection of the name *semasiology* as having been already applied by Professor Sayce to this branch of language-study, and a multitude of names is hardly an unmixed blessing in a case like this. Mr. Postgate asks in his lecture the question: "Why should Latin, a language which is unusually prone to the concrete, use

servitum and *servitus*, "slavery," for "slaves?" But is not *servitum* a collective, meaning "a body of slaves," before it becomes an abstract? In his preface Mr. Postgate asks why ἀκούσομαι is used as the future of ἀκούω; and he suggests this answer, which can hardly be said to be distinguished for its lucidity: "In proportion as the concept underlying a rheme is felt to involve a reference to present consciousness, will the mind experience a difficulty in referring it to the future, or, to use a metaphor, would we grasp a concept that is to be so referred, it must be provided with a handle." And presently he gives us the handle which must be used in grasping the concept ἀκούσομαι, to wit, the ending -μαι, which enforces the idea of the personal subject, I, and "represents the mental effort required to project my hearing into the future." But is not the middle future in use here merely the future of the middle form ἀκούομαι, found in many of its forms in the Homeric poems, and is it not natural that words "expressing the exercise of the senses or denoting some functional state or process," should be found in the middle in some, if not all, of their forms? For such an exercise is naturally thought of as confined to the subject and affecting him directly or indirectly.

Mrs. Cust's translation is, in the main, adequate, and gives clearly and fully the meaning of M. Bréal's French. But on page 153, "to remove" hardly seems a sufficient translation of "écarter;" on page 138, "La Bruyère, in the portrait of Distract" is very unfortunate; and on page 52, "Où se sont cachés, qui a dispersés nos amis?" should at least have as illustration the connected French, "Où se sont cachés nos amis? qui les a dispersés?" The Greek words cited throughout are badly printed, and at times may puzzle the reader for a moment, as, for example, Δεώκριτος for Δεώκριτος on page 158. Many proper names and titles of books have been evidently copied without change from the French text, as, for example, Georges Curtius' (*saepe*), *Journal de Kuhn* (p. 74); Cauer, *Programme der Gymnase de Hamm* (p. 113). But these are minor errors, which can easily be corrected in a second edition.

A. J. BELL

VICTORIA UNIVERSITY,
Toronto, Canada

ENGLISH IN SECONDARY SCHOOLS; A REVIEW

SO MUCH has been written about the study of English in the secondary schools in the last decade, that it is becoming impossible for a teacher to read even the best that is offered him. Articles in leading reviews discuss one detail after another or propose this and that scheme, until we lose our way in the network of discussion. It will perhaps not seem ill-timed for a practicing teacher to examine the general problem from a practical standpoint; to sum up the results or previous investigation and discussion and to propose a plan of work that shall, at least in intent, be free from personal prejudice and determined only by careful weighing of the various ideals that have been offered us.

First, what branches of English work are desirable before the college age? All sorts of studies are taught in our schools under the name of English, and more are clamoring for admission. The Committee of Ten subordinate everything to two objects; (1) to enable the pupil to understand the expressed thoughts of others and to give expression to thoughts of his own: (2) to cultivate a taste for reading, to give the pupil some acquaintance with good literature, and to furnish him with the means of extending that acquaintance.¹ The more sanguine Committee on Entrance Requirements hope to secure "sympathetic and comprehensive appreciation of the writings of great thinkers, and the power to use language in a clear, logical, convincing and agreeable manner."² Various writers plead also for argumentation, history of literature, rhetoric, versification, logic, formal grammar, historical grammar, philosophy, science, history, biography, etymology, Anglo-Saxon.³

Such is the chaos out of which the teacher of school-English

¹ Report of Committee of Ten, p. 86.

² Report of Committee on College Entrance Requirements, p. 13.

³ This sentence is based on some twenty urgent articles in five leading educational magazines.

must evolve his particular aims; for though these aims are all worthy, are all interesting, they are not all of equal worth in the school. We should examine them with care and discover what peculiar interests and power each yields.

It seems to me that all the interests and powers of the forenamed subjects are included in the following classification.

1. *Practical*.—The so-called school-arts of reading, writing, and speaking; the training necessary to teach children to read understandingly and to express their thoughts intelligently.

2. *Conventional*.—Those kinds of training which the fashion of our day demands of a man who expects to rise socially. The only strong conventional interest in English, in America, is the demand for not merely intelligibility, but accuracy of expression; freedom from barbarism in spelling, capitalization, punctuation, grammar, and pronunciation. Slips in these details have a decidedly greater deterrent effect on a man's social rise than lack of information; they are strong conventional interests. Formal or systematic grammar, rhetoric, and etymology are supported partly by conventional interest, from having been taught so long in the schools.

3. *Scientific*.—The vast number of aims to train the mind in one direction or another, or to store it with useful knowledge. It includes (*a*) the systematic study of the language; *i. e.*, scientific grammar, historical grammar, old and middle English, etymology; (*b*) the fine art of expression, above the stage of mere correct simplicity; *i. e.* the principles of rhetoric and, in detail, the study of argumentation, poetics, etc.; (*c*) all study of literature whose aim is not chiefly to enjoy, but to explain; historical work, tracing sources, influences from foreign literatures, rise and decay of literary forms, and the like; (*d*) the acquisition of miscellaneous information in connection with English work, as, the so-called science-readers; also mythology, history, antiquities.

4. *Esthetic*.—This is familiar enough under the frequently repeated expressions, "to cultivate a taste for good reading," to "train the imagination," the "appreciation," and so on. The esthetic and the scientific point of view might include the

study of the same books, but one would regard them as sources of information, the other as works of art.

5. *Ethical*.—The reading of books which have an expressed or implied moral purpose, the direct inculcation of moral precept, and the insistence on truthfulness, purity, and other virtues in composition-work.

These, then, are the possible aims of work in English; no longer a chaos, but at least in a nebulous state. But before we allow our nebula to organize still further into school work and college work distinctively, we must examine two things. These are (*a*) the actual condition of sub-freshmen (supposedly the best product of our schools) thus discovering their most crying needs; (*b*) the amount of available school time in which these needs can be met.

The examination of sub-freshmen is done yearly at the colleges, and its results are most instructively set forth in a paper prepared by Miss Withey, under the direction of Professor Hill.¹ Miss Withey carefully read all the books written at the examinations in English, in 1896, by candidates for admission to Harvard College—namely, 894 books. Of these, only 16.8 per cent. received a mark above C, the mark of mediocrity, and in this 16.8 per cent. are included 117 books marked C+, leaving only 3.8 per cent. that were really meritorious. From the remaining 96.2 per cent. the writer draws conclusions, backed by copious quotation, that are startling. There are three closely printed pages of words badly misspelled—spellings like “freind,” “pursuad,” “ment,” “fleash,” “falsly,” “terrible,” “ruther,” “enterance,” “family,” “compulsion,” “dys,” “mizor,” “Venic;” these examples being taken from the most numerous classes. There are four pages of grotesque punctuation; “Silas Marner, had saved up, a large bag of gold” is by no means the worst specimen. Barbarisms in the use of familiar words, inexcusable redundancy, incongruity, are abundantly shown, not to mention such grammatical slips as “a empty bottle,” “asked . . . who it belonged to,” “attended church

¹WITHEY, ELIZABETH ABORN, Sub-freshman English, *Educational Review*, Vol. XIV, p. 468, and Vol. XV, p. 55.

regular," and the like. Long, loose sentences, both awkward and obscure, are the rule. Ablative absolutes and split infinitives abound. In very many books the paragraphing is wholly unintelligent. The books show utter disregard of the principle of unity, in paragraphs and in whole compositions.

Nor had the reading been done with intelligence. The examination was on *The Merchant of Venice*. Many candidates blundered over essential details, confusing Antonio with Bassanio, speaking of a choice of three "casks," or three "coffins." Similarly, in the September examination, "Comus is an epic poem;" "The description of Milton in Lycidas is very striking." As regards literary appreciation dullness is shown throughout. The books marked C and lower are almost all pointless; some absurdly pretentious, others sentimental. A question about the "Music of the Spheres" brought out the most astonishing set of answers (over twenty of them are printed), showing profound lack of understanding or enjoyment of the passage in question.

I have spent much time on Miss Withey's investigations, because they must modify our hopes in planning a course in English. They will at least show us that the present declared ideals of English teachers are not realized in practice, and will warn us against increasing them unless we can gain an increased time allotment.¹

What is the best time allotment for English in secondary schools? The schedules of a number of prominent schools show a strong time allotment in the grammar grades, followed by an average of $3\frac{5}{8}$ recitations a week throughout the high-school period. These are distributed through the four years in accordance with three distinct theories, as shown by the various textbooks and methods of work. Some schools begin with five, six, or even seven and a half periods a week, and lessen the time in later years on the theory that other studies, like foreign tongues, can replace English work. Others give English a constant allotment of three or four periods, believing that a boy should progress by regular steps from elementary to advanced

¹See also on this general subject, HURLBUT, B. S., "College Requirements in English," *Academy*, Vol. VII, p. 257 [1892].

English; this is the arrangement proposed by the Committee of Ten. In other schools, English decreases early in the high-school course, but increases again the year before graduation; such schools believe that after a strong elementary training a period of several years follows in which a boy is too immature for higher English, and that he should for a while devote most of his energy to other subjects.

This last time-arrangement I believe to be the best. After the elementary steps, proficiency in composition and taste for literature can be obtained only by several years of constant writing and reading, which can be done with but few recitation periods. A boy cannot write with ease and force until he has reasonable accuracy, nor can he criticise without a fairly wide knowledge of books. The intermediate high-school years are crowded with other subjects that need time, and that also, if properly taught, afford English training. In short, the middle high-school years demand for other subjects time that English can well spare.

For a working scheme based on the preceding discussion, I should suggest that through the grammar grades pupils lay a solid foundation for English work by at least five periods a week; that this decrease to three in the first and second high-school years, increasing to four periods in the third, and five in the last year. The reason for the extra period in the fourth year is to gain some elementary practice in the principles to be applied more seriously later. The total amount of time demanded is a fair average of the time actually spent on English in good schools; its arrangement I think that best suited to the needs both of English and of other studies in the school.

In this time, then, are to be inculcated such of the aims of English teaching as belong properly to the schools. We must now return from our survey of the present condition of the schools and their products to the aims we have already learned to classify.

Now when Professor Hill rails against boys' English training, when Mr. Godkin writes on the "Illiteracy of American Boys," when M. Compayré pleads for a "Study of the Mother

¹GODKIN, E. L., *Educational Review*, Vol. XIII, p. 1.

Tongue,"¹ (French in his case but his arguments are equally applicable to English) when from near and far rises the cry for more English, for what do the complainants ask? More practical ability to read, to talk, to write? More scientific information about the language and literature? More highly developed interest in good reading, and better trained imaginations? More inspiration, through English work, to noble ideals?

I am convinced that if we sacrifice our laudable interest in scientific work; if we cast aside any conventional work that will not stand the test of practical utility, and devote ourselves strictly to developing ordinary accuracy and simplicity of expression and a hearty love for good literature, with the training of imagination and of the moral sense that must unconsciously flow from it—if we can bring this to pass, Professor Hill and our other critics will be abundantly satisfied. Able teachers uphold me in this opinion. J. H. Penniman writes that much of the present confusion might be avoided if a clear understanding could be reached concerning the division of work between school and college. "As matters now stand," he says, "the entire ground is gone over in the schools in a superficial way, and hence must be gone over again by the college."² Samuel Thurber limits composition work to spelling, penmanship, capitalization, punctuation, sentence-structure, and paragraphing.³ Byron Groce regards the most important aim as correct speaking and writing; to this end the pupil should read much intelligently, but without burying the text under a weight of comment and note-study; we must not demand much more than correctness.⁴ If we could, in the words of the committee on college entrance requirements, teach boys "sympathetic and comprehensive appreciation of the writings of great thinkers, and the power to use

¹COMPAYRÉ, GABRIEL, "The Study of the Mother Tongue," in his *Lectures on Pedagogy*. Translated by W. H. Payne. Boston: D. C. Heath & Co., 1893, p. 325.

²PENNIMAN, J. H., "The Study of English in School and College," *SCHOOL REVIEW*, Vol. I, p. 462.

³THURBER, SAMUEL, "Limitations of the Secondary Teaching of English Composition," *Education*, Vol. XIV, p. 193.

⁴GROCE, BYRON, "The Emphasis in the Teaching of English," *Academy*, Vol. VI, p. 529.

language in a clear, logical, convincing, and agreeable manner," school English departments would be a very paradise on earth; but unhappily few even of us teachers possess such unusual powers; we are apt to associate them with genius, or with prolonged and mature study. Can we demand them of children? Can we demand them of boys like those who in 1896 spelled miser "mizor," and punctuated the sentence, "Silas Marner, had saved up, a large bag of gold"? If the teacher offers the average boy Anglo-Saxon, historical grammar, philology, searching criticism, or tries to drill him in argumentative analysis or the finer qualities of style, he is deceiving himself. Such work is really not for the pupil's good, but the teacher's entertainment. Correct, simple expression and a real liking for literature—these are our aims. After these are attained, it will be time to introduce more; to undertake work fresher, freer from drudgery; but that time will usually be after the period of school education. When I speak of drudgery I mean drudgery for the teacher, not for the pupil; whatever else may bore the pupil, his interest must be aroused in English or all our efforts are vain. Even the teacher may solace his soul by incidental hints, references, five-minute talks, that will open to the pupil vistas into the world of higher English; and the literature work, if properly chosen, must make at least part of the teacher's work a perpetual delight. But after all the road to literary appreciation is marked by mile-stones of illiterate and painful lack of appreciation; while the road to simple, accurate writing and speech is thorny and hard at best.

Now, simple, accurate writing is to be achieved in only one way; and that way is constant practice. The old falsehood that English grammar teaches one to speak and write the English language has been exposed often enough; grammar is studying about English, not studying English. I once had a boy so carefully trained in the grammar school that he could parse the most entangled word in a seventeenth century quarto; his technical knowledge of grammar far exceeded what I knew, or ever want to know. Unhappily, he could not himself compose a page of writing free from gross error. He knew the science of grammar

but not the art of composition. This useful art can be learned, like all other crafts, only by practice under competent criticism. At least once a week, and, if possible, oftener, pupils should write simple themes. This should continue year by year throughout the entire course. These themes should be criticised with care, to the end that the pupils may attain an ideal not lofty but by no means to be despised—a simple, correct style.

This work, and still more the literature work, should be founded on interest. In all reading we must remember what our primary object is, not to inculcate miscellaneous information; not—at least at first—to give an idea of the history of the language or literature, merely to interest the pupil in worthy books. This alone is a sufficiently hard task, and demands our thoughtful study.

Interest, the psychologists tell us, depends on ability to connect the new object with something interesting already in the mind, and to hold the interest of pupils, we must discover what resident or natural interests they have, and make our work branch out in a sort of network from them. But here psychology deserts us.

Very little work has been done in this direction; none, that I have been able to find, in secondary schools, and in the lower schools hardly enough for satisfactory results.¹ They give, however, a few useful hints to the secondary-school teachers. They bring out clearly the great influences of outside reading among young boys and girls; they show a normal interest in adventure, among boys, and in sentiment, among girls, at the age of entering the high school; a strong interest in specific detail; acceptance of, and sometimes pleasure in, a deliberate moral; a liking for poetry; and a great preference for complete works rather than brief selections, which are usually totally forgotten.

My general scheme of work in literature in a high school would be this. I should start with a set of books that contained

¹ TRUE, M. B. C., "What My Pupils Read," *Education*, Vol. X, p. 42, and Vol. XIV, p. 99; WISSLER, CLARK, "The Interests of Children in the Reading Work of Elementary Schools," *Pedagogical Seminary*, Vol. V, p. 523; KIRKPATRICK, E. A., *Children's Reading*. Published by Miller: Lincoln, Neb.; GRIFFITH, GEORGE, "Course of Reading for Children," *Educational Review*, Vol. XVII, p. 65.

adventure enough for the boys, and sentiment enough for the girls. I should recommend varied lists for outside reading, of which pupils might choose freely the required number of books, on which they must in due time report. In the class, I should try to introduce, step by step, more varied interests; using every means in my power to connect each new book, author, kind of literature or method of treatment, with something that I knew had held the pupils' interest in the past. If by mistake I took up a book that was obviously uninteresting to them, I should drop it as soon as possible, and avoid it in the future, and I should try constantly, of course, to increase my knowledge of what books pupils really liked—and act on it. After I had thus won their confidence in my literary advice, and put into their minds a considerable store of literature, I might venture on the historical method; but that only toward the end.

This plan of work is very much in the air, and seems to have no regard for the college entrance requirements, to which we school-teachers are, for better or worse, bound. For the college examinations we must prepare some, and we should be willing to prepare all of our pupils. In order not to subvert our whole course in English to the minor purpose of examination-passing, I should confine the special preparation for the examinations to the last school year; a plan which I have found perfectly feasible, and which for several reasons I regard as the best. It not only sends the boy to his test with a comparatively fresh remembrance of the books, but it enables the teacher to present the required books not as isolated phenomena, but in their relations, in so far as they have any.

We have found that the number of week-hours available for English as such is about fifteen, and that these are best distributed among the four years in the proportion, 3, 3, 4, and 5. We have further agreed to put off all thought of impending examination until the last year, leaving us three years in which to work our will with the pupils' taste. In these three years, what shall we read and how shall we read?

In the first place, do not begin with a prescribed list. Before there can be any scientific basis for the construction of such a

list, it will be necessary to investigate the real likings of high-school girls and boys. Several lists will give good suggestions, as, the report of the Committee on Entrance Requirements, or the Harvard pamphlet;¹ but these are merely the opinions of teachers, not the results of investigation. Even if they were, it would be a mistake to prescribe them; "prearranged lists of books are fatal to inner, spontaneous interest. No one reads through a list except under duress. Not a list of items to be checked off, but a center, a starting point, is the true gift of the schoolroom Mentor to his learners."²

Discarding, then, any rigid system, the teacher should at once guide and follow the taste of the class. Find out first what book is already popular in the class—the chances are that a novel of Scott's or a poem of Longfellow's will have a prominent place. Begin by reading a book by the same author, or one that appeals to the same emotions. The taste, or rather the receptivity of your classes will vary from year to year. Some teachers have found boys who could heartily appreciate Chaucer, in spite of the difficulties of spelling and meter.³ Epics, from Jack the Giant-Killer to the *Iliad*, the Arthurian legend, usually hold boys, as do Crusoe, Don Quixote, and Scott; and no books could excel these in ethical teaching.⁴ If possible, use the Bible, the inspiration of nearly all our important men of letters; not interpreting it theologically, but as an interesting book to read.⁵ Such passages as 1 and 2 Maccabees, with the patriot Judas, the cruel Antiochus, imposing Greek culture at the sword's point, the appeal to the Roman senate, the charging elephants, will be sure to arouse an interest which may open

¹ "English in the Secondary Schools." A plan for work in English adapted to the program of the Committee of Ten. Published by Harvard University, 1897.

² THURBER, SAMUEL, *Introduction to the Select Essays of Macaulay*. Boston: Allyn and Bacon.

³ HINES, MRS. L. S., "The Study of English Literature," *Education*, Vol. IX, p. 229; also GUMMERE, F. B. "Poetry in the Schoolroom," *Academy*, Vol. II, p. 145.

⁴ BRUSIE, CHARLES F., "Literature as a Means of Moral Teaching," *Education*, Vol. XIV, p. 129.

⁵ PRINCE, JOHN T., "The Bible in Education," *Educational Review*, Vol. XVI, p. 353.

your pupils' eyes to the Bible as a fund of enjoyment. Shakespeare, in the simpler plays, is available throughout, preceded perhaps by Lamb's tales. Mr. Thurber urges us to select "the most stirring and kindling passages that express the primal conceptions of duty, heroism, self-sacrifice, courage, patriotism, faith, purity, love of nature, kindness, parental and filial devotion."¹ Throughout, we must remember that, while the man of science is intellectual and cognitive, the primary aim of the man of letters is esthetic and emotional, in the psychological sense of the term.² Hence we should, in all our literature, dwell on the esthetic and emotional aspects. Our constant aim should be to link book by book into the pupils' real interests, until they no longer think of a book we recommend as a grind, but will accept it as something to read for pure enjoyment.

What methods of teaching will best bring this result to pass? In the class room there must be much reading aloud. The teacher should himself be intensely interested in the books, and should read much himself, making every effort to bring out the emotional value of every word. The same effort should be required of the pupils; humdrum reading should be criticised, as well as the slurring of good poetry into bad prose. Much prose and poetry should be committed to memory and recited. I insist on this vocal interpretation, because language is, first of all, an art of speech, and only through speech can one learn the subtle rhythms of both prose and verse. There may also be textual study, but by no means study of notes. As Thurber says, notes forestall the teacher by putting problem and solution in juxtaposition.³ Such difficulties as come up should be given out as problems for research, in whatever reference books are at hand. A fully annotated edition will be a great convenience to the teacher; in the hands of the class it is stultifying. Besides class work, there must be a much greater amount of outside reading. This may be encouraged by means of a school library,

¹ THURBER, S., "English Literature in the Schools," *Academy*, Vol. VI., p. 486.

² MORGAN, C. LLOYD, *Psychology for Teachers*, London, 1894, chap. IX, p. 197.

³ THURBER, SAMUEL, "The Annotation of English Texts for School Use," *Academy*, Vol. X, p. 165.

carefully selected; suggestive lists of books will help, as well as the device of reading aloud from the most stirring part of a book, and then putting the book on the class shelf. After the class has read and liked several books of an author, it will be helpful to study his life. By the third year, *Hill's Rhetoric* may help to formulate likings already formed, and give a convenient nomenclature for future work. But the chief emphasis should always be laid on the books themselves—on the essential idea, and the beauty of the particular form the artist has chosen. Incidentally, the teacher may stimulate interest by telling beforehand what the book is about, the conditions under which it was written (or, if a play, produced), by reading aloud from books referred to; by telling anecdotes; in short by doing "anything to exalt and glorify the makers of literature."¹ By the fourth year, when they are to prepare for college, pupils will thus have read a large enough amount of literature to pursue the historical method. The teacher could, by weekly or bi-weekly lectures, trace the main outlines of literary development, say from the beginnings of the drama through the Romantic movement, giving at least one talk on each of the books for outside reading. The habit of taking notes, to be criticised by the teacher, will of itself be invaluable English training for a boy who is going to college. The class should study short lives of the four authors read in class, and should memorize a hundred or more lines from each author. I have found the foregoing scheme feasible, interesting, and productive of good results.

We may now take up the question of how to train the powers of expression, both oral and written. Oral expression I have already alluded to in connection with the reading of literature. In both reading and frequent elocution, aim to get the thought,

¹THURBER, S., "How to Make the Study of Literature Interesting," *SCHOOL REVIEW*, Vol. VI, p. 483. See also for valuable suggestions similar to articles by Mr. Thurber in *SCHOOL REVIEW*, Vol. II, p. 321, and *Academy*, Vol. IV, p. 165; also GUMMERE, F. B., *School and College*, Vol. I, p. 84; GUMMERE, F. B., *Academy*, Vol. II, p. 145; HILL, MARGARET, *Academy*, Vol. VII, p. 84; MATTHEWS, BRANDER, *Educational Review*, Vol. III, p. 337; MACLAUGHLIN, E., *Educational Review*, Vol. V, p. 17; MAXEY, C. L., *SCHOOL REVIEW*, Vol. I, p. 105; SPRING, L. W., *Education*, Vol. XIII, p. 83.

and express it by the voice. In cases of habitual mispronunciation, brief phonic drill will be helpful. A fruitful device, and one that always interests the class, is oral discussion of current events, each member of the class having a topic; the interest or apathy of the class will be a sufficient criterion of the manner of the reciter.

In approaching written composition, we enter a much debated subject. All agree, however, on the necessity for much writing, carefully criticised. Superintendent Maxwell's plan¹ of making the pupils criticise their own themes is, I think, impracticable, unless the teacher re-criticises them. As Mr. Buehler points out, the pupil, even if earnest, is not competent to criticise his own work: many of his faults are due to ignorance.² The teacher must correct the themes; for this reason one or two themes a week are sufficient. Moreover, the average boy does not have enough genuine thoughts to write themes daily, and perfunctory writing does more harm than good.

The subjects for themes may be chosen from any field of the pupils' interest and comprehension. I do not favor limiting theme-subjects to the books read, or to the school work in general; though subjects may profitably be chosen from these fields if the pupil shows especial interest. When possible, however, let the subject be what is uppermost in the pupils' minds. If they are excited about a question of school policy, let them write about it; if they are going to order a football, let them all write letters to the manufacturer; if they have been on an excursion, let them write accounts of it. The only rules for choosing a theme-subject are that it be specific, definite, and interesting to the pupil; a subject on which he has something to say.

Once written, the theme should be carefully corrected by the teacher, who should indicate by some arbitrary symbols the nature of the mistakes, leaving the pupil to find the specific correction. The teacher should have a regular hour for private conference, where he can point out to pupils their faults without

¹ MAXWELL, WILLIAM H, "An Experiment in Correcting Compositions," *Educational Review*, Vol. VII, p. 240.

² BUEHLER, HUBER GRAY, "On Correcting Compositions," *Educational Review*, Vol. VII, p. 492.

holding them up to ridicule. Faithful effort, even if blundering, he should encourage. Spare minutes in the recitation period may be put to excellent use by reading aloud any good themes, and pointing out what makes them interesting. Nothing pleases or encourages one so much as to hear his writings read aloud; and an additional stimulus to the whole class will be found in the secret hope of this kind of publication. Another device helpful at times is to assign a single subject—April Fool's Day, for example, if it is the proper season—and in connection with the corrected composition read a masterly bit of writing on the same subject, as Lamb's "All Fool's Day;" always putting the essay so read on your "Voluntary Reading" shelf.¹

Much argument has been raised against examinations in English; I think too much. Pupils do not, or need not, have that dread of examinations which we all bewail. All but the veriest loafers rather like to see what they can do in a limited time; provided, of course, that their whole scholastic salvation does not hinge on the results of that particular examination. In college, I used to enjoy my examinations in English, especially those questions that suddenly presented an old subject in a totally new light. Examinations which call for a mere recital of facts are pernicious; but they, like all other parts of teaching, can and should be made interesting.

Here again, as with all other devices in teaching the English language and literature, the system is nothing under the wrong teacher. The essential thing is that the pupil be led to read and to enjoy as widely as possible our vast literature; and that under the inspiration of these masterpieces, he be encouraged to speak and to write as effectually as he can whatever he has to say. In both of these the dull, the ignorant teacher will fail, whatever his method. Yet they are teachable things; teachable by those who

¹ Suggestive articles on composition work are: BARBOUR F. A., *SCHOOL REVIEW*, Vol. VI, p. 500; HILL, A. S., *Our English*, chap. 1, pp. 1-71; HURLBUT, B. S., *Academy*, Vol. VII, p. 257; MARBLE, A. P., *Educational Review*, Vol. III, p. 22; WIGHT, J. G., *SCHOOL REVIEW*, Vol. I, p. 15; and THURBER, S., *Education*, Vol. XIV, p. 193, Vol. XVIII, p. 515; *SCHOOL REVIEW*, Vol. I, p. 15, Vol. II, pp. 13, 384, 468, 540, *SCHOOL REVIEW*, Vol. V, p. 7; *Academy*, Vol. IV, p. 421, and Vol. V, pp. 354 and 459.

themselves have supreme interest in supreme books, and who themselves are eager to express well what they express at all. The English in secondary schools will reach its acme when such teachers—putting aside for their private edification all scientific study—put heart and soul into the pleasurable task of leading their pupils to the enjoyment of good books, and the simple, correct expression of their most interesting thoughts.

ALLAN ABBOTT

□ THE WASHINGTON SCHOOL FOR BOYS,
Washington, D. C.

EDITORIAL NOTES

GEORGE HERBERT LOCKE

THE SCHOOL REVIEW will return to its work on the first of September, and among the articles that it can promise its readers are: "The Present State of Secondary Education in Victoria, Commonwealth of Australia," by Mr. Thomas Palmer, of Wesley College, Melbourne; "The Place the Subject of Forestry Should Occupy in High-School Instruction," by Mr. John Gifford, professor of forestry in Cornell University; a series of articles on "Charles Hoole, the Schoolmaster of the Commonwealth," his new educational standpoint, his views on elementary education, and his scholastic discipline, by Mr. Foster Watson, professor of education in University College, Aberystwyth, Wales; "A Study of High-School Percentages," by Mr. F. D. Boynton, principal of the high school, Ithaca, N. Y.; "The Affiliating and Accrediting of High Schools," by Mr. W. S. Sutton, professor of pedagogy in the University of Texas; "Some Evidences of an Education," by Mr. Albert Leonard, president of the Michigan system of normal schools. These are indications of what our readers may expect.

THE College Entrance Examination Board of the Middle States and Maryland has issued its circular announcing that the examinations will be held on June 17-22 in twenty-one states, and in France and Germany. The results of this experiment will be looked for with great interest. Information may be obtained by writing to the secretary, Dr. Nicholas Murray Butler, Sub-Station 84, New York City.

IN our March number we commented on the excellent plan adopted by the University of California by which it defined accurately the conditions upon which graduates who wish to teach might receive the recommendation of the university. This has been supplemented by additional restrictions which will go in force with the graduation of the class of 1905. The graduates of this and of succeeding classes who may wish to teach in the public schools of California, grammar or high-school grades, must complete successfully at least one half year of resident work in the graduate status. This must represent at least nine units of regularly registered work, not including courses taken in the summer school. Another supplement is that beginning with July 1902 candidates for recommendation as teachers of the languages will be required to present university credit for work in languages subsidiary to those which they desire to teach, as follows: candidates in Greek, English, German, French, or Spanish, nine hours of Latin; candidates in Latin, nine

hours of Greek. This is a minimum requirement. It will be seen, then, that this university is clearly in the van in the important matter of defining the conditions upon which the university is willing to endorse its graduates who desire to enter the teaching profession. We hope this plan will be discussed by other universities, and some definite action taken by which our high schools may be protected from the well-meant but indiscriminate and misleading recommendations which too many professors give to graduates who desire to teach.

IN our April number we commented on the recent reforms introduced into the higher schools of Germany by the Emperor and cited a letter to show his insight into the problems of education while he was yet a very young man. It is interesting to find that another European monarch, the Czar of all the Russias, has recently put himself on record in favor of reform in education and the extension of its privileges. The tragic death of M. Bogiloff at the hands of a student might well have led us to believe that stern repressive measures would be taken by the Czar, but in his letter to General Vanovski appointing him to succeed Bogiloff as Minister of Public Instruction he says:

The regular organization of popular education has always formed one of the chief cares of Russian rulers, who have striven, surely but gradually, to perfect it in accordance with the fundamental principles of Russian life and the requirements of time. Experiences of recent years, however, have shown the existence of defects so material in our scholastic system that I think the time has come to undertake an immediate and thorough revision and improvement. Highly valuing your experience as a statesman and your enlightenment, I have chosen you to coöperate with me in the work of renovating and reorganizing Russian schools; and in appointing you to the specially important office I am firmly convinced that you will unswervingly aim to attain the goal indicated, and that you will bring into the work of educating the Russian youth your cordial sympathy and sagacity, ripened by experience. May God bless our work, and may parents of families—who above all are bound to care for their children—help us in our work. Then the time will soon come when I with all my people shall see in the young generation, with pride and encouragement, firm and sure hope, and its strong protection for the future.

DEAN BRIGGS in his address at the meeting of the Department of Superintendence in this city preached the gospel for this age of work. Kipling in that somewhat gruesome poem, "Tomlinson," tells us that the question to be asked of us hereafter is, "What ha' ye done?" Mr. Briggs seemed to accept this in his characterization of some tendencies in the education of today. He said:

The tendency of education in this country is to turn work into play, just as the tendency of outdoor games in this country is to turn play into work. For early education we have the kindergarten; for football we have relentless training. Have you ever thought of one reason why in American colleges athletics mean so much? It is athletics in which many a youth, pampered at home and in school, gets his early taste of the stern discipline without which he cannot be a man. His studies he evades, and his friends pardon the evasion; his football he cannot evade, or he is branded as a

"quitter," as "soft," or "sandless." From his studies he gets more or less culture, but no backbone; from his football he gets the stuff and substance of his education. The business man often prefers in his office a successful college athlete to a successful college scholar; for the athlete, as the business man says, "has done something."

There are many who are unable to believe all that Dean Briggs said, but it is too common a trait among unthinking persons of today—and there are such in the teaching profession—to condemn utterly an address with all of whose sentiments they are not fully in accord. They applaud the emotional platitudes which lead them nowhere, but leave them with a certain pleasant kind of sensation; they resent criticism and forget that the mission of a great speaker is not to convert, but to stir up thought; that his message is not instructive alone, but is primarily suggestive.

THE multiplication of departments at the National Educational Association meetings makes it difficult for one to attend many and get real benefit from them. The inspirational and emotional gatherings are generally thronged because so many teachers go to absorb, not to contribute. The smaller and more specialized departments do not always receive their just share of attention, and yet in these are often discussed questions that are vital to the health and progress of our schools. Such a department is that of the Libraries, to which special care is being given this year, that the meeting in Detroit may help to solve some of the problems that arise in connection with the equipment and use of a school library and the best plan for coöperation with the city library. In a characteristically business way the librarians are stirring up the public press, and the outlook for a good meeting of this important department is decidedly encouraging. One can easily see how opportune such a movement is, coming as it does at a time when so many towns are taking advantage of Mr. Carnegie's generosity and are pledging themselves to the expenditure of a certain amount of money each year. It is the duty of the superintendent and high-school principal to take an intelligent interest in this movement, so that the children in the public schools will be provided with suitable literature. We might well emphasize the word *intelligent*, for too many of our school officials are ignorant of the work of the Library Association, and their knowledge of books is bounded by the classes of schoolbooks submitted to them by agents of publishing houses. We strongly urge upon our teachers who are going to the N. E. A. to attend the sessions of the Library Department and take part in the discussions. Mr. J. C. Dana, of Springfield, Mass., or Mr. Melvil Dewey, of Albany, N. Y., will gladly answer communications on this subject.

IN our September number we published the elective course of study adopted in the high school of Medford, Mass. As this awakened much interest, we now add the comments of Mr. C. H. Morss, the superintendent of schools of that city, in his report for the past year:

Since the course of study has been made elective by subjects rather than by courses, parents have seemed to take a more active interest in the work of their children.

As a whole they have heartily responded to our efforts to shape and adapt the work more directly to the needs of the individual child and in accordance with their wishes. Many words of approval of this course have come to us from them, and their selection of studies has in only a few cases called for unfavorable comment. The different subjects studied in the school are pursued by the number of pupils shown in the following table which gives an idea of the subjects that meet with the greatest amount of favor. English, being required of all, is not to be compared with the other subjects:

English	384	Physics	57
French	302	Chemistry	39
German	47	Geology	30
Latin	144	Zoölogy	54
Greek	33	Botany	27
History	222	Physiology	28
Algebra	156	Drawing	201
Geometry	126	Mechanical drawing	20
Bookkeeping	29	Manual training	105
Astronomy	27		

Besides these subjects the ninth grade of this school has been instructed as follows:

English	126	Physical geography	49
English grammar	49	Physics	126
Latin	74	Domestic science	56
History	126	Manual training	70
Arithmetic	49	Drawing	126
Algebra	126		

BOOK REVIEWS

The Teaching of Latin and Greek in the Secondary School. By CHARLES E. BENNETT and GEORGE P. BRISTOL. New York: Longmans, Green & Co. Pp. 336. Price, \$1.50.

THE first volume of the "American Teacher Series" to issue from the press is Bennett and Bristol's *Teaching of Latin and Greek in the Secondary School*. The teaching of Latin and the teaching of Greek are treated separately, the former by Professor Chas. E. Bennett, the latter by Professor George P. Bristol, both of Cornell University. The general plan of treatment is the same in both parts, namely, the discussion of the educational value of each subject, its place in the school curriculum, and the selection and arrangement of the materials in the course, hints on methods of instruction, and miscellaneous information of interest to the teacher. Within these limits each of the authors has acted independently of the other. Indeed, in some matters (for example, the question of pronunciation) they are at variance. The book is written, on the whole, from the standpoint of the secondary school and will be found to contain many valuable suggestions for classical teachers.

One of the most commendable features of Professor Bennett's portion of the book is the sturdy opposition which he makes against methods which attempt to render the study of Latin easy at the expense of accuracy. It is to be hoped that his insistence upon thoroughness may serve to counteract a tendency among some teachers to carry kindergarten methods into the secondary school. This portion of the book contains a great deal of information which will be found helpful to the teacher of Latin; much of this, however, is rendered relatively unimportant by reason of the undue amount of space which the author has devoted to polemics on the subject of ictus, sight-reading the Roman method of pronunciation, the length of the grammar, and Latin composition. In some of these matters his attitude is likely to increase rather than diminish the teacher's difficulties. In all of them he has taken an extreme position held by few educators. For this reason it is to be regretted that the stamp of approval has to some extent been placed upon his views by reason of the fact that the book is to form a part of an important series.

The greater part of his chapter on prosody is devoted to an attempt to disprove the current belief that ictus is stress. His claim is that it is nothing more than quantitative prominence. This radical view is only two years old even with Professor Bennett (it was first formulated in the *American Journal of Philology*, Vol. XIX, No. 70), and, in consideration of the criticism with which it has met, is still to be regarded as not proven. A safer guide for the teacher is a paper by Professor W. G. Hale, entitled "Did Verse-Ictus Destroy Word-Accent in Latin Poetry?" (*Proceedings of American Philological Association*, Vol. XXIX, 1895), who, while believing in the existence of verse-ictus, suggests that for the beginner "it is best to fix the attention on quantity, word-accent, and sense-stress, the reason for the advice being that the ictus-habit is commonly so deeply planted that a quite sufficient residuum is sure to be left."

Considerable space is devoted to a vigorous attack upon Professor Hale's pamphlet, *The Art of Reading Latin*. Notwithstanding his nineteen pages of argument

Professor Bennett's position is hardly credible. He maintains that it is not desirable for the student to reach the point where he can understand the Latin sentence without translating. Consequently, any exercise which enables him to grasp the meaning of the sentence as he reads it is harmful; it destroys his stimulus to translation. His argument is not against excessive sight-reading, but against the use of it at all. We believe, however, that in actual practice, in nine cases out of ten, those students who are best able to understand a sentence without translating will also be found to give the best translation afterwards, unless the matter of translation has been totally neglected.

On the subject of composition, Professor Bennett is just enough in his criticism of the composition books of the Collar and Daniell type, in which the exercises are continuous, and based upon the text read. Experience has shown that they do not give a systematic knowledge of constructions. He is also right when he says that the different constructions should be taught, one at a time, by means of a large number of illustrative sentences. This method, however, if pursued exclusively—and Professor Bennett means that it should be—has also its limitations. It is possible, even if the method is strictly followed, for the student who is doing an exercise on the purpose clause, for instance, to put in his subjunctives mechanically. There is a *tertium quid* which avoids the defects of the exclusive use of either method, namely, the judicious alternating of exercises made up of detached sentences, and of continuous passages for translation. The continuous passage following upon every third or fourth exercise on individual constructions will serve to give the student a necessary review, and demands more discrimination in choosing between different constructions.

Professor Bennett is at considerable pains to advocate a short Latin grammar not to exceed three hundred pages, which should be learned by the student and not be used merely as a book of reference. Few teachers will disagree with his position in so far as the forms are concerned. These ought to be learned, and the sooner the better. Syntax, however, is not a matter which can be learned entirely by rule. The *understanding* of the moods and tenses is something which depends upon a correct feeling rather than the knowledge of brief rules. Much of the syntactical part of the grammar should be clearly understood rather than memorized. If a correct feeling for Latin constructions can be produced within the compass of a three hundred-page grammar, well and good. If not, an extra hundred pages or two added to this, if they produce the desired result, are not a loss but a gain.

Most startling of all is Professor Bennett's attitude on the Roman pronunciation. Although he admits that *we can today restore in its essential features the pronunciation of Latin as the Romans spoke it*, he maintains that *the adoption of the Roman pronunciation was a fundamental blunder, and its retention is likewise a serious mistake*. He bases this pessimistic view chiefly upon his experience with teachers in his summer courses, and seems in this discussion to have drifted away from the considerations of the secondary school, and to have allowed himself to be influenced by the difficulties which he finds in college. He ought in frankness to admit that summer classes are largely made up of older teachers who have had little opportunity, either in school or in college, of making themselves familiar with the Roman method. These are difficulties which are bound to continue, but in ever-diminishing quantity, until the present generation of teachers passes away. It is from the younger teachers that results are to be expected, and there are plenty of well-trained young teachers now in the secondary schools who are producing good results. The processes of the boy of

thirteen years are largely imitative, and, granted a teacher with a thorough training in the Roman pronunciation, the student's difficulties are not likely to be greater with the Roman pronunciation than with the English. Professor Bennett is entitled to his opinion on this subject, but we believe, that his exploiting it in the present volume is ill-advised and likely to do harm without accomplishing the result which he hopes. The Roman pronunciation is here to stay, and the only effect of his *pronunciamento* will be to prolong the chaos of the past twenty years and deter a number of teachers from making the change. This matter of pronunciation is one in which there should be united action, and a view so radically retrogressive should have been discussed before several educational bodies before taking its place in a book which, the disclaimer in the preface to the contrary, may be regarded by some teachers as a manual. It is not unreasonable to expect a "Teacher Series" to represent general tendencies. We shall look with interest to see whether Professor Bennett has put his convictions into practice and is using the English pronunciation at Cornell.

To some of his chapters Professor Bennett has attached bibliographies which are sometimes quite extensive. This fact makes certain omissions all the more striking. These happen to occur especially in the case of people who have preceded the author or have most strongly differed from him; and, since the views expounded in these connections (as, e. g., that both word-accent and verse-ictus should be given in reading Latin verse) are new to the great majority of readers, the omissions have the effect of making the views themselves seem in a peculiar sense to be those of the author, or to lend them a strength which they do not possess. Thus in the discussion of the retention of word-accent in reading poetry, no mention is made of the only considerable argument on the subject, the paper by Professor Hale referred to above, or of the full exposition on the practical side by the same author in "Notes on the Roman Pronunciation of Latin."¹ On the subject of syllabification (p. 75) in addition to a reference to Bennett's *Grammar* the author might also have referred the reader to a really important contribution to the question in Vol. VII of the *Harvard Studies* (1896), also by Professor Hale. Similarly, Professor Bennett's failure to mention in his chapter on prosody two articles by G. L. Hendrickson in the *American Journal of Philology* (Vol. XX, Nos. 2 and 4), written in answer to Professor Bennett's radical position on the question of ictus, will cause considerable surprise to those who followed the controversy in that journal in 1899. It is only fair that his readers should know that there was another side to the question.

Professor Bristol's portion of the volume possesses all the merits to be found in that of Professor Bennett's. It is at the same time free from radical views which are not generally accepted by educators. It is much more in keeping with what one naturally expects of a teachers' series, and is therefore a safer guide. He has confined himself strictly to the giving of helpful suggestions along lines which are generally recognized, and within smaller compass than Professor Bennett has furnished the teacher with much more detailed information in matters of importance in his work. The methods outlined are of a thoroughgoing sort. There is no dogmatism, however, in the statement of them, and he is always ready to admit that "the teacher is greater than any method," and that in the hands of an able teacher any method may be made to yield first-rate results.

F. W. SHIPLEY

¹ SCHOOL REVIEW, June 1898.

Elements of Rhetoric and English Composition. Second High School Course. By G. R. CARPENTER, Professor of Rhetoric and English Composition in Columbia University. New York: The Macmillan Company, 1900.

A Second Manual of Composition. Designed for use in secondary schools. By EDWIN HERBERT LEWIS, Professor of English in the Lewis Institute, Chicago. New York: The Macmillan Company, 1900.

Practical Composition and Rhetoric. By WILLIAM EDWARD MEAD, Professor of the English Language in Wesleyan University, with the coöperation of WILBUR FISK GORDY, Principal of the North School, Hartford, Conn. Boston and Chicago: Sibley & Ducker, 1900.

A Modern Composition and Rhetoric (Brief Course), Containing the Principles of Correct English for Schools. By LEWIS WORTHINGTON SMITH, Professor of English, Tabor College, Ia., and JAMES E. THOMAS, Master of English, Boston English High School. Boston: Benj. H. Sanborn & Co., 1900.

Specimens of the Forms of Discourse. Compiled and edited by E. H. LEWIS, Professor of English in the Lewis Institute, Chicago. New York: Henry Holt & Co., 1900.

Shakspeare's Julius Caesar. Edited with Notes and an Introduction. By GEORGE C. D. ODELL, Instructor in English, Columbia University. New York: Longmans, Green & Co. (Longmans' English Classics), 1900.

IF any teacher of English wishes to see how great has been the advance in the last half century in the art of writing elementary text-books in composition, let him compare with some of the older "Rhetorics," "Young Composers," "Arts of Composition" and the like, this latest work of Professor Carpenter's. Between those books, with their verbose trivialities, their stale and not too decent jests, their jumble of logic and grammar and homiletics, and this concise, clean-run, business-like little manual the interval is wide. Indeed, Professor Carpenter's book is dangerously near being too good. A man who writes, as he does, with infallible good sense is a disturber of the public comfort. Such justness of statement, such unflinching tact, such utter sanity in the point of view—these things come little short of an affront. One's hand goes out involuntarily to the oyster-shell. Perhaps, however, we may, after all, if we approach the work in a properly hostile spirit, discover here and there a redeeming flaw. For my part I find the selection from Steevens on page 60 not to my taste. It is too feverish, too strident. It is the sort of description for which high-school sophomores should cultivate a distaste. Nor do I like all parts of the treatment of Method of Proof on page 109. Does Professor Carpenter mean, in the given example, that anyone after a rain will deny that the grass is wet or that the water is standing in a pail? Who doubts the facts? The question is, What do the facts mean? Again, turning to the next page, why, in a world where fair forms are rare enough at best, choose as illustration so disagreeable a subject as tuberculosis of the lungs? On the other hand—it being impossible longer to keep up the pretence of hostility—I cannot sufficiently admire the ingenious exercises in composition which are scattered through the lessons. He is a dull and obstinate youth who can hold out against their fascination. It is a comfort also to discover as one reads them, that they are based on

the psychology of expression, since this assures not only their effectiveness in practice but their soundness in theory.

To turn from Professor Carpenter's thin volume to the plump *Manual* of Dr. Lewis is like passing from classic to romantic. Professor Carpenter's book has the chasteness, the reserve, the simplicity of a Grecian temple. We can imagine the author on the steps saying to the assembled youth — come to scoff but remaining to admire — "This, my young friends, is the Temple of Rhetoric. You see how simple it is. No complexity of structure, no elaborateness of ornament, no winding passages. Just these few Doric columns, just this roof. That's all there is to it." Dr. Lewis, on the other hand, may be likened to an alert and enthusiastic but rather mercurial guide, who conducts his pupils breathlessly through an apparently endless wood; now running far ahead and shouting back to them to come on; now helping them with playful exaggeration of kindness over some boggy place in the path; now excitedly climbing a tree to scan the horizon and make sure the way has not been missed; finally, after much clambering up and down, much skipping from rock to rock, and much treading of mazes, regretfully parting from his charges and telling them with a friendly tap on the shoulder to keep right on in the way they have been going. And the pupils, we may be sure, will be as sorry to lose their instructor as he is to part from them. All this is as much as to say that the book is good reading. Whether it is also, if I may so express myself, good teaching, is a more difficult question. One feature at least of the method of teaching proposed by the author gives me pause. I refer to the plan of having the student drive five long themes abreast through several months at the beginning of the year, revising them over and over with reference to each new principle that is learned. The successful carrying out of such a program as that would demand in the teacher angelic sympathy — which Dr. Lewis has, and in the pupil angelic patience — which most pupils have not. But in regard to this, as to all other new devices of teaching composition, one should try to keep one's mind free from prejudice and await the results of experiment.

Professor Mead, with the aid of Principal Gordy, has worked over and considerably enlarged his *Elementary Composition and Rhetoric*. If the first book was acceptable to teachers, the revision should be doubly so, for it is greatly improved in every part. The choice of illustrative matter seems particularly happy.

The statements in the preface of Smith and Thomas's *Modern Composition and Rhetoric* that "the authors have made no literary pretensions in what they have written," and that "they have been glad to sacrifice the graces of style," imply a peculiarly vicious theory of rhetoric, of which, fortunately, only a few traces are to be found in the body of the work. The text is rather strikingly devoid of original ideas. The authors appear to have drawn their materials, as they avow, "from the whole storehouse of rhetorical doctrine," and to have put the selected ideas together very much as a mechanic assembles the parts of a bicycle. Nevertheless it is a readable book and may be a useful one; and, as experience proves, there is nothing in the method of its construction to prevent it from having a very wide sale. Books intended to facilitate the study of literary types have been increasingly popular of late, the class-room work for which they are adapted having proved to be highly interesting and profitable. The latest contribution to this class is Dr. Lewis's *Specimens of the Forms of Discourse*. It has no footnotes such as one finds in Professor Genung's *Handbook*, but instead, at the end of each selection, a neatly turned appreciation, similar to those in Saintsbury's *Specimens of English Prose*. These appreciations, taken together, constitute a

singularly illuminating treatise on the technique of prose. The specimens illustrate the four primary types and also criticism, and are in the main so admirably chosen that the one cheap, ready-made thing, Moffett's description of Marconi's Wireless Telegraph, shocks the reader as if he had come upon a chromo in a gallery of old masters.

The great obstacle to the proper editing of Shakespeare for the young is Furness's *Variorum*. With that work out of the way, the latest editor might perhaps forget that the thing had ever been done before, and in this happy state of mind he might go at the task simply and straightforwardly and without sophistication, as a writer for the young always ought to do. As it is, the temptation to have a fling at the commentators or to try one's hand at a *crux* is too strong to be resisted. The result is a book ostensibly for the young, but really aimed at the expert Shakespearean. It is to Dr. Odell's credit that, making allowance for the natural weakness of human nature, he has resisted nobly. His aim, he says, is "to put himself in the place of an instructor trying to interest the average class of young people in the study of one of Shakespeare's best known and best liked plays." In this he has been fairly successful. The scholarly enthusiasm of his Introduction strikes the happy medium between sentimentality and pedantry. The notes, although more numerous than they need to be, are suggestive, accurate, and, with few exceptions, right to the point, answering the questions which the average pupil, reading the play for the first time, would be likely to ask. Many of them are barbed with sharp-pointed little queries which the pupil is expected to answer for himself. There are also helpful suggestions for study.

If Dr. Odell fails anywhere to put himself in the place of the good instructor, it is in the section on The Play, beginning on page xxi of the Introduction. I refer not to the matter, which is excellent, but to the author's attitude to the pupil. "Fortunate is the boy," says the editor, "who first makes acquaintance with Shakespeare through the pages of Julius Caesar." And again: "It is a combat; that is why it appeals to the lad of spirit, who must always rejoice in a fight between opponents evenly matched, whether in football or in some great world struggle." And once more: "For the boy's suffrage, must be noted the splendid rhetorical quality of the writing. What boy does not love an orator?" etc. To my ear this rings false. The editor is playing (quite unconsciously, no doubt) the rôle of Mr. Holiday.¹ He is making a dead-set at the boy *qua* boy, something which every high-school lad of spirit will properly resent. Boys of that age prefer to be addressed as men.

I will make one or two suggestions for the next edition. The note on the phrase "For if thou path" is worse than useless, for it not only tells the pupil nothing, but hints at things which are withheld from him. On page xxix the conclusion that "there was almost absolute uncertainty in Shakespeare's time as to the proper form of the nominative and objective cases of the personal pronouns" is too sweeping. It is contradicted on every page of the play. Finally—though this is a matter of taste—I do not like the phrase "this big human fact, this Shakespeare" on page xlviii. It suggests painfully the sort of thing one hears at teachers' institutes.

FRED. NEWTON SCOTT

THE UNIVERSITY OF MICHIGAN

Better known as Rollo's father.

History of Colonization. By HENRY C. MORRIS. New York: The Macmillan Company; 2 vols. Pp. xxiv + 842. Price, \$4.

IN two volumes Mr. Morris has given to the American and English public a résumé of history from the earliest times to the present day. The first volume contains brief accounts of all of the great colonial movements except those of the English nation; the second volume is devoted almost entirely to English experience. The materials collected are presented under three main divisions, following the usual divisions of general history, viz., Ancient, Mediæval, and Modern. One hundred and twenty-six pages are given to the colonial history of Phœnicia, Carthage, Greece, and Rome. The middle period treats of the colonies of the Italian Republic, Amalfi, Pisa, Florence, Genoa, and Venice. In the modern period are taken up the colonial experiments of Portugal, Spain, the Netherlands, and France.

The breadth of the undertaking has precluded the author from going into minute detail or even treating special features exhaustively. Mr. Morris does not claim to have worked from original sources; he takes leading historical works as the basis and authority for his own. Neither can he lay claim to any originality in presentation except in having brought together in convenient form what otherwise would be inaccessible to the general reader, or even to the general student except as found in the many works from which he has drawn. The American public is at the present time interested in knowing the experience of other countries in colonization. Mr. Morris has performed a distinct service. More than all else we are interested in English experience; to this he has properly devoted one whole volume. The plan of presentation, as announced in the introduction, is a good one, that of inquiry into: (1) The Causes of Colonial Origin; (2) Objects of Colonization; (3) Conditions in the Present State and Colony; (4) Methods of Colonization; (5) Systems of Government Applied to the Colony; (6) Period and Course of Development; (7) The Cost of Colonization to the Mother Country; (8) Advantages Derived and Disadvantages Accruing; (9) Causes Leading to Separation in the Establishment of Independent States; (10) Relations Existing between Former Parent State and Separated Colony.

Unfortunately the author has not at all times followed this outline, and one leaves the work somewhat disappointed after having his hopes raised by the author's introductory note.

F. A. CLEVELAND

UNIVERSITY OF PENNSYLVANIA

NEW PUBLICATIONS

EDUCATION, PSYCHOLOGY, AND PHILOSOPHY

Experimental Psychology. By Edward Bradford Titchener. Vol. I. Qualitative Experiments, and Instructor's Manual. Size $8\frac{1}{2} \times 6$ in.; pp. xxxiii + 456. Price, \$2.50. New York: The Macmillan Company.

A Dictionary of Educational Biography. By C. W. Bardeen. Size 7×6 in.; 287 pages. Price, \$2.00. Syracuse, N. Y.: C. W. Bardeen.

Reading. A Manual for Teachers. By Mary E. Laing. Size $7\frac{1}{2} \times 5$ in.; 167 pages. Price, 75 cents. Boston: D. C. Heath & Co.

How to Teach Reading and Composition. By J. J. Burns. Cloth, 12mo. 160 pages. Price, 50 cents. American Book Company.

A Text-Book of Psychology. By Daniel Putnam, Michigan State Normal College. Cloth, 12mo, 300 pages. Price, \$1.00. American Book Company.

What is a Kindergarten? By Geo. Hansen. Size $6\frac{1}{2} \times 5$ in.; 76 pages. San Francisco: D. P. Elder & Morgan Shepard.

ENGLISH LANGUAGE AND LITERATURE

The Working Principles of Rhetoric. By John Franklin Genung, Amherst College. Size $7\frac{1}{2} \times 5$ in.; pp. xiv + 672. Price, \$1.55. Boston: Ginn & Co.

The Books of the New Testament. By the Rev. Leighton Pullan, Oxford. Size $7\frac{3}{4} \times 5\frac{1}{4}$ in.; pp. vii + 300. Price, \$1.25. London: Rivingtons. New York: The Macmillan Company.

Titian. A Collection of Fifteen Pictures and a Portrait of the Painter, with Introduction and Interpretation by Estelle M. Hurll. Size $8 \times 5\frac{1}{2}$ in.; pp. xviii + 97. Price, 40 cents. Boston: Houghton, Mifflin & Co.

Notes for Teachers of English Composition. By G. R. Carpenter, Columbia University. Paper, 29 pages. Price, 25 cents. New York: The Macmillan Company.

Wigwam-Stories Told by North American Indians. Compiled by Mary Catherine Judd. Illustrations by Angel de Cora. Size $7\frac{1}{2} \times 5\frac{1}{2}$ in.; pp. viii + 271. Price, 85 cents. Boston: Ginn & Co.

Selections from the Poetry of Alexander Pope. Edited by Edward Bliss Reed, Yale College. Size $6\frac{3}{4} \times 4\frac{1}{2}$ in.; pp. xxviii + 246. New York: Henry Holt & Co.

Burke's Speech on Conciliation with America. Edited by Daniel V. Thompson. Size $6\frac{1}{2} \times 4\frac{1}{2}$ in.; pp. xlii + 122. New York: Henry Holt & Co.

The Evolution of Immortality. By S. D. McConnell. Size $7\frac{1}{2} \times 5\frac{1}{4}$ in.; 204 pages. Price, \$1.25. New York: The Macmillan Company.

The Child Life Primer. By Etta Austin Blaisdell and Mary Francis Blaisdell. Size $7\frac{1}{2} \times 6$ in.; 95 pages. Price, 25 cents. New York: The Macmillan Company.

New Education Readers. A Synthetic and Phonic Word Method of Teaching Reading. By A. J. Demarest and Wm. H. Van Sickle. Book Three, cloth, 12mo. Illustrated. 160 pages. Price, 40 cents. American Book Company.

The Writings of King Alfred. By Frederic Harrison. (An Address delivered at Harvard College.) Pamphlet, 30 pages. New York: The Macmillan Company.

Irving's Sketch Book. Edited by Mary E. Litchfield. Size $7\frac{1}{2} \times 5$ in.; pp. xxxii + 401. Price, 70 cents. Boston: Ginn & Co.

The Complete Pocket Guide to Europe. Edited by Edmund Clarence Stedman and Thomas L. Stedman. Size $5 \times 3\frac{1}{4}$ in.; pp. xxvii + 505. Price, \$1.25. New York: Wm. R. Jenkins.

Andria of Terence. With Introduction and Notes by H. R. Fairclough, Leland Stanford Junior University. Size $7\frac{1}{2} \times 5\frac{1}{4}$ in.; pp. lxxxi + 181. Price, \$1.25. Boston: Allyn & Bacon.

MODERN FOREIGN LANGUAGES AND LITERATURES

Leberecht Hühnchen, von Heinrich Seidel. With Notes and Vocabulary by Arnold Werner-Spanhoofe, High Schools of Washington, D. C. Heath's Modern Language Series. Size $6\frac{1}{2} \times 4\frac{1}{2}$ in.; pp. iv + 120. Price, 30 cents. Boston: D. C. Heath & Co.

A German Method for Beginners. By Franz J. Lange. Size $7\frac{1}{2} \times 5$ in.; pp. viii + 285. Price, \$1.00. Boston: Allyn & Bacon.

Edelsteine. Selected Stories from Baumbach, Seidel, and Volkmann-Leander. Edited by Richard A. Minckwitz, Central High School, Kansas City. Size $7\frac{1}{2} \times 5$ in.; pp. xiii + 132. Price, 65 cents. Boston: Ginn & Co.

Selections from Charlotte Niese's *Aus dänischer Zeit*. Edited by Laurence Fossler, University of Nebraska. Size $7\frac{1}{2} \times 5$ in.; pp. x + 103. Boston: Ginn & Co.

La Fille du Chanoine et L'Album du Régiment. Par Edmond About. Explanatory Notes in English by G. Castegnier. Paper, 138 pages. Price, 25 cents. New York: Wm. R. Jenkins.

- A French Grammar; Together with a Brief Reader and English Exercises. By W. H. Fraser and J. Squair, University of Toronto. Size 7×5 in.; 550 pages. Price, \$1.12. Boston: D. C. Heath & Co.
- Exercises in French Syntax and Composition. By Jeanne M. Bouvet, South Division High School, Chicago. Size 7×5 in.; pp. viii+186. Price, 75 cents. Boston: D. C. Heath & Co.
- Guzmán et Bueno. Drama en Cuatro Actos por Don Antonio Gil y Zárate. Edited by Sylvester Primer, University of Texas. Size $7\frac{1}{2} \times 4\frac{3}{4}$ in.; pp. xx+150. Price, 80 cents. Boston: Ginn & Co.

HISTORY, POLITICS, AND ECONOMICS

- The Political Economy of Humanism. By Henry Wood. Size $8 \times 5\frac{1}{2}$ in.; 319 pages. Price, \$1.25. Boston: Lee & Shepard.
- Riverside Biographical Series: Ulysses S. Grant, by Walter Allen; John Marshall, by James B. Thayer; Lewis & Clark, by William R. Lighton. Size, each, $6\frac{1}{2} \times 4$ in.; 155 pages. Price, 50 cents each. Boston: Houghton, Mifflin & Co.
- Industrial and Social History of England. By Edward P. Cheyney, University of Pennsylvania. Size, $8 \times 5\frac{1}{2}$ in.; pp. x+317. Price, \$1.40. New York: The Macmillan Company.
- A Reading Book in Irish History. By P. W. Joyce. Size $7 \times 4\frac{1}{2}$ in.; 220 pages. Price, 50 cents. New York: Longmans, Green & Co.
- Domestic Service. By Lucy Maynard Salmon. Size $8 \times 5\frac{1}{2}$ in.; pp. xxvii+338. Price, \$2.00. New York: The Macmillan Company.
- Talks on Civics. By Henry Holt. Size $7\frac{1}{2} \times 5$ in.; pp. xxvi+493. Price, \$1.25. New York: The Macmillan Company.

SCIENCE

- First Studies in Plant Life. By George Francis Atkinson, Cornell University. Size $7\frac{1}{2} \times 5\frac{1}{2}$ in.; pp. ix+266. Boston: Ginn & Co.
- Chatty Readings in Elementary Science: Book I, Nature Knowledge; Book II, Nature Knowledge; Book III, Nature Knowledge. Size $7\frac{1}{2} \times 5$ in.; 130 pages each. Price, Books I and II, 36 cents each; Book III, 45 cents. New York: Longmans, Green & Co.
- Practical Electric Testing in Physics and Electrical Engineering. By G. D. Aspinwall Parr, Victoria University. 231 illustrations. Size $8\frac{3}{4} \times 5\frac{1}{2}$ in.; 392 pages. Price, \$2.50. New York: Longmans, Green & Co.
- New Century Primer of Hygiene. By Mrs. Jeannette Winter Hall. Cloth, 12mo, 154 pages. Price, 30 cents. American Book Company.
- Intermediate Physiology and Hygiene. By Winfield S. Hall and Jeannette S. Hall. Cloth, 12mo, 181 pages. Price, 40 cents. American Book Company.
- Natural Philosophy. Translated and Edited from Hanot's Cours Élémentaire de Physique. By E. Atkinson. Ninth Edition, revised by A. W. Reinhold. Size $7\frac{1}{2} \times 5$ in.; 752 pages. Price, \$2.50. New York: Longmans, Green & Co.
- Elementary Questions in Electricity and Magnetism. Compiled by Magnus MacClean and E. W. Marchant. Paper, 59 pages. Price, 35 cents. New York: Longmans, Green & Co.
- Everyday Birds. By Bradford Torrey. Twelve Illustrations in Colors. Size $8 \times 5\frac{1}{2}$ in.; 106 pages. Price, \$1.00. Boston: Houghton, Mifflin & Co.
- Constructive Form Work. An Introduction to Geometry for Grammar Grades. By William N. Hailmann. Size $8 \times 5\frac{1}{2}$ in.; 60 pages. Boston: C. C. Birchard & Co.

NOTES ON BOOKS

Greek History, by Professor Heinrich Swodaba and translated by Lionel D. Barnett, is one of the latest of that valuable series known as the "Temple Cyclopædic Primers." It was a great task to compress the history of Greece into less than 200 pages, but the attempt has been successful, though the style suffers somewhat. The Macmillan Company publishes it at the usual price of 40 cents.

WELL printed, well illustrated, and interesting throughout is *The Boy General*, in which Mary E. Burt has gleaned from Mrs. Custer's wonderful books a life of General Custer. Such books as this are needed in our schools in this era of supplementary readers. It does not bear the traditional earmarks of a schoolbook either inside or outside, and it would be an excellent gift book for a boy in the grammar grades. Scribners publish it at 60 cents.

The Listening Child is the appropriate title for a charming anthology gathered by Lucy W. Thacher. This is the best collection of verse suitable for children that we have yet seen. It is not a mere aggregation, as is too commonly the case, but it is intelligently discriminating, having in mind the fact that it is for children, and preserves a dignified standard, leaning neither to mere sentimentality nor to philosophic abstruseness. This book cannot fail to be useful to the teachers in all grades of our schools. It would form an excellent introduction to Palgrave's *Golden Treasury*. Macmillan & Co. publish it at 50 cents.

IF our teachers would read such a book as *Outlines of the History of the English Language* by T. N. Toller, of Owens College, Manchester, there might be more interest in the study of English grammar in our schools. As President Faunce so aptly put it in a recent address, "To be interested is to be interesting," and the great reason for the dry, lifeless teaching of this important subject is the lack of knowledge and therefore of interest on the part of the teacher. He who contents himself with things as they are and seeks not to know their causes cannot expect to interest, to suggest, or to inspire. This is a useful handbook for the interested teacher of English. Macmillans publish it at \$1.10.

WE commented favorably above on *The Listening Child*, and the book recently brought out by President Hyde, of Bowdoin College, might very well be the second volume, for it has to do with the Speaking Child. It is called *The School Speaker and Reader* and deserves commendation from every standpoint. The "foreword to the teacher" is very suggestive, the divisions into Nature, American History, Patriotism, Enterprise and Courage, Humor, Sentiment, and Reflection, are apt and comprehensive, and variety is attained without any sacrifice of subject-matter. This will be a useful book in our high schools for that oft-abused subject of Rhetoricals. Ginn & Co. publish it at 90 cents.

WHEN Professor William Gardner Hale gave us *The Art of Reading Latin* he made the whole world of language teachers his debtors. He stirred them up to think of the possibilities, yea more, of the just demands, of their work. His eloquent protest against the formality that characterized the teaching of Latin has been supplemented by a very suggestive work by Professor H. C. Tolman, of Vanderbilt University, called *The Art of Translating*. This is a book which every teacher of a foreign language should have in his library and should make accessible to the students in his classes. It will be suggestive to the teacher and alluring to the pupil—alluring because it shows him what translation really means, not a labored process of determining word equivalents, but rather the comprehension of the thought and an appreciation of its beauty and its significance. The boy who translates Virgil or Catullus in the "word forward" style naturally wonders wherein lies all the beauty which perchance the teacher tells him people have found in these poets. If, however, he stumbles upon some of the translations by Conington or Tyrrell, there is a new world opened up to him. It is Mr. Tolman's purpose to show how this new world ought to be opened up to every student, and his book is necessary to the teacher of modern languages as well as to the teacher of classics. B. H. Sanborn & Co., of Boston, publish it at 70 cents.

